

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXIX.

JACKSON, MISSISSIPPI, OCT. 18, 1917

NEW SERIES, VOL. XIX, NO. 42

Dr. J. J. Wicker has declined the call to Meridian.

Evangelist T. T. Martin changes his home from Blue Mountain, Miss., to Murfreesboro, Tenn.

If the church at Holly Springs has its way they will locate Rev. E. L. Wesson in their midst. A good working combination.

Drs. John McIntosh, of Mt. Olive, and Z. J. Scott, of Winona, have received the commission of captain in the medical corps of the United States Army.

On the fifteenth of October, Miss Jessie Rosalyn Johnson, daughter of Mrs. Julia Toy Johnson, and of the late Dr. J. L. Johnson, of Clinton, was married to Mr. Willis Banks Harris, of Columbus.

Wonder if, among the books that will be opened on the day of judgment, the account books of the denominational paper will be included. They would a tale unfold which would paralyze speech.

Rev. J. S. Deaton, who did good work in his churches in Mississippi and graduated at Mississippi College in May, is now preaching every Sunday in connection with his work at the Southwestern Seminary.

The editor is chafing under the restraint which prevents his attendance at the district associations. It is a great privation not to be permitted to enjoy the fellowship of the brethren in these meetings and to share in the work. Our heart and our prayer are with you.

Dr. Theodore Whitfield resigned the care of the First church, McComb, effective January first. During his five years' pastorate the church has grown in numbers, in spirituality, and in benevolent contributions. They have built one of the very best Sunday School annexes to be found anywhere, and the work is magnificently organized.

The Western Recorder has passed its ninety-third milestone. It is like Moses—age has not dimmed its vision nor is its force abated. Here's to our youthful friend—we can hardly say contemporary—with the hope of blessing until the Lord comes. Like Caleb, it can say, "As my strength was then, even so is my strength now, forever and to go out and to come in."

The going of Pastor T. L. Holcomb from Pontotoc to Columbus, leaves the people of his former charge in grief, and it will mean a great deal to Columbus in the hearty lining up of their strong forces for every good work.

A former Mississippian has been selected by the Home Mission Board as superintendent of evangelism to succeed Dr. Bruner. The board will make its announcement shortly.

We learn that Copiah had a great association as usual. Brother Howse preached the sermon; Brother Gilmore was re-elected moderator; Brother A. S. Johnston, clerk, and Brother Rundles, treasurer. Dr. Pugh made a great report and speech on foreign missions, as did Brother Sumrall on State missions, and Brother Gilmore on colleges, and C. I. Allen on prohibition. There are others, and with such as these it was bound to be good. The women also report a fine meeting.

I. W. W. originally meant "Industrial Workers of the World," but as they show little industry and a special antipathy to work and a tendency to treason, the letters have become a badge of shame. So Missionary Baptist is supposed to indicate a man or a church dead to the world, risen with Christ, alive unto God and devoted to the spread of the gospel. But some are in danger of disgracing the name by a selfish life and the denial of missionary obligation. It is time for us to be true to the name and bring the goods up to the label. This is according to the pure food law of the Bible, which says, "If ye be risen with Christ, seek the things above where Christ is."

Rev. and Mrs. F. Z. Huffstatter smilingly announce the coming of Fred Darrington, October 4th.

J. P. Neal held a great meeting at St. Paul's church, near Scobey recently, in which fifteen were received into the church.

The many friends of Mr. T. C. Lowrey regret to know of his serious illness. He has been for some time in declining health and is now critically ill.

Dr. A. C. Watkins has resigned his work with the Louisiana State Board. Here is a good opportunity for some church in Mississippi seeking a pastor.

Rev. E. J. Hill, of Stonewall, has resigned and is ready for work elsewhere, as the Lord may direct. He has done a good work in his present field.

Former Mississippian, C. E. Welch, has resigned at Yoakum, Texas, after five years of fruitful service. He is the sort of man we need in Mississippi.

Dr. A. P. Pugh, who spent eighteen years of his ministry in Mississippi, is now recovering from a long illness in Florida, and sends greeting to his Mississippi brethren.

Rev. R. A. Kimbrough resigns at Vicksburg First church to accept Lowrey Memorial church at Blue Mountain. He was pastor here a few years ago, and returns to his former charge.

The First church at Weatherford, Texas, has recently enjoyed a fine meeting. The pastor, Dr. Carroll Smith, was assisted by Evangelist T. O. Reese and Singer P. S. Rowland, of the Home Board.

We give this week the likeness of Dr. B. H. DeMent, president of the Baptist Bible and Training School in New Orleans, La.



Dr. B. H. DeMent

President of the Baptist Bible and Training School, New Orleans, La.

A member writes of the organization of a new Baptist church at Baton Rouge, Immanuel Missionary Baptist church. They have R. T. D. Carpenter for pastor and several preachers in their membership. It is growing rapidly and promises to be a great people's church. They will not fellowship dancers, swearers, whiskey advocates, or any immoral persons, or any who oppose the general denominational work. They also plan to put the State Baptist paper in every home.

Brother Guy Jack, of Scooba, now makes his home in Memphis, where he is busy in mission work, doing the Master's business. He is preparing to issue a book of facts about the happenings in Mississippi in his generation, particularly in reference to Kemper county. Already he has prospects of a wide sale of the book.

Rev. Geo. Robt. Cairnes, who did good work as an evangelist in Mississippi years ago, but who has been nearly fourteen years pastor in Seattle, Washington, now plans to return to the evangelistic work. His address is 3825 Albion Place, Seattle, Washington.

Don't kick at the war tax. It is your opportunity to serve your country and a good cause. Be glad you can.

Jeffery Farnol, the novelist, has just been telling some of his experiences while visiting a British munitions factory largely worked by women. As he watched what seemed to him unnatural work for women, he observed one middle-aged woman whose busy fingers were fitting finished cartridges into clips with unusual speed. In response to some remark, she looked up with a bright smile and said, "Yes, sir, I had two boys at the front, but they're a-layin' out there somewhere—killed by the same shell. I've got a photo of their graves—very neat they look, though bare, and I'll never be able to go and tend 'em, 'usee, nor lay a few flowers on 'em. So I'm doin' this instead—to help the other lads. Yes, sir, my boys did their bit, and now they're gone, their mother's tryin' to do hers." A similar incident is that of the Scottish mother whose sixth son had gone to the front. "God be thanked," said she, "that I ha'e them to give. I've only crippled Tam left, an' d'ye ken what he said to me when the last one went? With a tear in his e'e, he said, 'Mither, if I had my legs I wad be awa' wi' them.'" One thinks of "Greater love hath no man than this, that a man lay down his life for his friends."—The Standard.

Thursday, October 18, 1917.

"GOD'S FINANCIAL PLAN."

(E. L. Wesson.)

Under the above oft repeated statement for a heading, let us study "Financing the Kingdom or better, financing the work of the churches of Christ. High sounding phrases often confuse. They sound big but mean little. As to "God's Financial Plan," anyone is safe in saying the New Testament gives no financial plan. The Old Testament does, but the New Testament does not. God's plan, as given in the Old Testament, consisted first of tithings, then of free-will-offerings. That is too well known to need to be proven. The Old Testament rule would be a good rule for Christians to go by today, but it is not a New Testament rule nor plan.

Peculiar as it may seem, it is nevertheless a fact, the New Testament gives no specific systematic plan for doing anything. Jesus said, go! but He never even hinted how to go nor how to support those who do go. When He sent the apostles among their own people, He said, "take neither purse nor script" Mt. 10:10; Mk. 6:8; Lk. 9:3; 10:4. When He spoke of them going into all the world He told them to take both purse and script—Lk. 22:35-36. But He said nothing whatever about how to get what they needed for support. In fact, Jesus said nothing whatever about how either the apostles or the churches should manage their finances. To be honest, we must admit that fact. Jesus said, "give and it shall be given unto you," but He never said how much nor how.

After Jesus went away, and the apostles were thrown on their own resources for management, they seemed to have been at sea as to how to manage the finances. The record shows that they first tried a kind of communism (see Acts 4:32 to 5:11). But that plan proved a failure. Then they tried the special collection plan (see Gal. 2:10). Then they tried the subscription plan a year in advance, (see II Cor. 8:10-11); The entire eighth chapter of Second Corinthians "sounds mighty like" our Baptist pleading today. They had subscribed a year before and the apostle was exhorting them to pay up. In that connection was a good place to have given "God's Financial Plan," but it is not there. If there were no other proof that Paul was a Baptist his talk on finance would prove it. He thankfully commended the Philippians because they "sent once and again" to his necessities, and told them that at the beginning no other church gave to his support—which fact shows that he had no special plan for managing the finances—(see Phil. 4:15-16.) Had they had a financial plan that was successful that condition would not have been. Paul seems to have put the whole matter on the basis of free, voluntary offerings, sent direct to him.

But it may be suggested that Paul gives "God's Financial Plan" in I Cor. 16:1-2. It is true that the instruction or order given there was also given to the churches of Galatia, but there are two things about it that demand notice. The first is that the collection mentioned was for the poor saints. The second is that there was no given per cent specified as the amount to be laid by every week. The statement seems to imply

previous instruction as to the per cent to give, but that per cent is nowhere given in the New Testament. Third, it must be admitted that this instruction is not laid down as a Divine rule, but as a matter of expediency, that Paul might not have to take a collection.

From all of these instances we must conclude that the apostles themselves had no specific, Divine plan for financing their work; certainly none from the Lord himself, and seemingly none from the Holy Spirit. It seems that they were left to develop the best by experience. In fact, how to do all church work was left to be learned by experience as the work developed, and it is still so left; there is no given, iron clad rule or plan.

The fundamental doctrines and things to practice are clearly set forth (though not systematically set forth) in the scriptures of the New Testament, but the matters of mere practical moment are left to the practical working of the churches as the work developed the need. There is not a hint about how to manage the financing of the mission work, the educational work, the Sunday School work, or the orphanage work, etc. The whole matter was left to church development. There is no hint of such a thing as a board with a paid secretary to manage the work, but experience has taught the churches that such are needed to manage the work successfully as it enlarges.

My conclusion is this, after studying the whole matter carefully, it is folly to cavil over plans, and to try to make the people believe that we have just discovered "God's Financial Plan," and that all of our working thus far has been unscriptural, etc. The plan that is honest and right in itself, and accomplishes most in developing true Christianity in the membership of the churches, and in the evangelization of the world, will be the plan most acceptable to God.

Personally, I believe that the tithe and extra free-will-offering system of the Old Testament is the very best, but that system is not set forth as "God's Financial Plan" in the New Testament. Moses said in Leviticus 27:30, "All the tithe of the land is the Lord's, it is holy unto the Lord." And if that was true then it is true now, for God does not change; but that is not so stated in the New Testament. I know if God's Word is true, that the Christian who lives right before God and gives the tenth to the Lord, shall be financially blessed (see Prov. 3:9-10; Mal. 3:7-12), but still I must say, to be perfectly true to the word, that the New Testament does not give any specific plan for financing the kingdom, nor say just how much to give. The thing to do is give. The more we give the more we are blessed of God, and the more we glorify God who gave His Son for us. Let us not cavil over any plan, but "honor God with our substance." The very poorest needs most to give because he needs most to be financially blessed, and God has positively promised to bless those who give.

Some one has said, "Aim high if you don't shoot high," but I say, Aim high, lower your hind sight and put in plenty of powder.

MISSISSIPPI BAPTIST EDUCATION COMMISSION.

There are seventeen hundred and fifty-five subscribers to the Mississippi Baptist Education Commission whose subscription, or a part of it, is past due. Some are two years behind. The public would be surprised to know who some of them are. In one town of about forty subscribers, only three have paid anything; and one who has paid is a Methodist. I don't know who the others are. If nonpayment is a Baptist doctrine, I move we revise our creed.

Thirty-six hundred and sixty-eight will be due a payment December 1st. All you send in immediately will be a saving of expenses, as we should not have to send statements to those who pay now. It will cost over \$100 to get your statements to you and much more where we have to continue sending them.

As many as can pay up in full this fall should do so, for the colleges are in great need of money. By paying up you will stop interest on that \$70,000 we owe. Some subscribers are doing that. We are receiving payments every day now.

The writer will preach at the First church, Jackson, on the second Sunday in October. Dr. Borum says for me to start at home. Some may claim that this is not the time to pay your subscription to the college. But get this: It is always a man's duty to do what he has in good faith promised to do. It is man's solemn duty to keep his promise. He should do it at the expense of borrowing money. Brethren, some of our most faithful are carrying burdens because they believed in you. I would rather suffer much than to cause my fellow who believed in me to lose confidence or to suffer. But I am still believing in you. And men are showing every day that they can be trusted. "Who'll be the next?" One man said those whose payments were past due would not pay. But I didn't believe what he said. They are church members, Baptists, too, and the Lord has given us a good year. He has been favorable to our land.

Yours for education,
R. B. GUNTER.

AMONG THE SOLDIERS.

You, I am sure, are anxious to know how I came out with the tent fund and how we are getting along in our new life, hence this letter.

What We Have.

We have our large tent, size 52x80, lighted with electric lights and equipped with piano, song books, victrola, moving picture machine, reading matter, stationery, pens, ink, pencils, writing desks and comfortable seats. We have, as you see, splendid equipment, and our location is ideal; the best part of it is that the boys take advantage of what we have—they come regularly to our place whether at the times when religious services are being held, or whether it is the night when we give free pictures. Last night, Wednesday, we had almost a tent full at our prayer meeting, at which we had some of the best singing that I have heard in many weeks

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and after the song service I tried to deliver the message the Lord had given me.

What We Need.

We need, and must have, the hearty and continuous co-operation of the people back at home. They must urge the boys to take advantage of the religious services and to hold on to the religion of the Lord Jesus Christ. The temptations in the army are many, and many of the boys fall before them like grain before the reaper. The condition in our camp is as nearly ideal as you will find in any camp during war times, but after that has been said there is still room for improvement. Pastors and Sunday school teachers, write to your members and pupils and urge them to be loyal to the Lord Jesus Christ. We, too, are going to need funds all along to buy stationery, pay our light bills and pay expressage and rent on our pictures.

It will cost about \$75.00 a month to keep us going while we are in this country, which is a very small amount to be paid for the service which we are rendering the boys. Bro. J. C. Richardson, a full graduate of Mississippi College, is helping me, and it would be hard to find a better one. We need your daily prayer that we may have strength to do the great work into which we feel the Lord has led us, for the work is very difficult—one that requires much tact and patience.

The Work Contemplated.

The State and Home Mission Boards are planning to do evangelistic work in our various camps and cantonments. In this we rejoice, and in every effort which looks to the betterment of our own boys in the army. Brethren, help in this noble work, and thus enable the boys in the army to have the very best religious instruction and atmosphere.

May the God of all grace be with us all and hasten the day when permanent peace will come to the whole world. Send me your contributions.

Sincerely,

CHAPLAIN ZENO WALL,
First Miss. Reg. Field Artillery.

ORGANIZED CLASSES IN SOUTH AMERICA.

How to hold in the Sunday school in Argentina, the growing boys, has been solved by Rev. George P. Howard, the world's Sunday School Secretary for the field of South America, through the American plan of organized classes and week-day activity for those classes.

Mr. Howard reports from Buenos Ayres that six months ago there were no organized classes in that city. Now they have four in their English Sunday schools and several in the process of organization in their Spanish schools. Several weeks ago a teacher brought his boys up to Mr. Howard's office to discuss plans for the class. Mr. Howard suggested that they organize themselves and they have done so calling themselves "The Live Wires." He had them look over the Intermediate graded lessons and they made up their minds to adopt these lessons. After a profitable hour discussing these plans, the teacher took them all out to have afternoon tea and cake in the tallest building in Buenos Aires. During tea one of the boys turned to

the teacher and said, "It is going to be very interesting after this; now watch our class grow!" Mr. Howard pledged them to get to work and see if they could not double their membership before the end of the year. He was to meet them in the church the following Saturday to take up the matter of personal purity with them. From another school the superintendent came to him in great perplexity wanting to know what they should do to keep the young men in the Sunday school. He declared that for the last ten years they had been leading their boys and girls up to the 15th and 16th year and then had to see them drop out of the Sunday school. Mr. Howard suggested organization and through-the-week activities. So they organized their young men into "The Forum Club" and their girls into "The Sunbeams." That class of young men has almost doubled and there is no danger of their dropping out just now. They are too much interested doing things to realize that they may possibly be "too big for the Sunday school."

BAPTIST WORK AT CAMP BEAUREGARD.

Our Home Mission Board, working in cooperation with the several State Mission Boards, has plans to place a camp pastor at each camp where soldiers are being trained. In Louisiana we have one of the largest training camps in the South, which is known as Camp Beauregard, located at Alexandria, and is made up largely of soldiers from Mississippi, Arkansas and Louisiana. Our leading men of the denomination feel that these men should not be lost to the activities of church life while they are in training to defend their country and therefore, the Home Mission Board has selected a man to go there to become the camp pastor. In a conference about this work, the brethren have asked me to undertake it.

The work of the camp pastor will be as broad as the Baptist usage of the term indicates, however, he will be expected to give himself to some special lines of activity:

(1) In co-operation with the Fosdick Foundation Commission and the Y. M. C. A. secretary, he will stand for the moral and social uplift of the men in the camp, giving time and attention to any matter which may seem to jeopardize the moral and spiritual life of the soldier there in training, and help as much as possible to be of service in a general way.

(2) Through letters from pastors, parents and friends of soldier boys, as well as from other sources, the camp pastor will endeavor to get in personal touch with every boy who comes there from a Baptist church or a Baptist home. He will try to keep those who are already church members in touch with their home church, and the home church in touch with them. He will organize, teach and train the men so that they may retain the same splendid spiritual life which they cultivated at home, and, if possible, lead them in a growth in grace. In other words, he will do his best to be their pastor while they are away from home, or as long as they are in the camps.

(3) Then in addition to the work of spiritual leadership of Christians it will be the work of the camp pastor to reach the boys who came there without Christ. His work will be intensely evangelistic. He will ask the co-operation of some of the outstanding Baptist pastors of these three states to help him in this great work. The Home Mission Board, working through the State Mission Board, will ask several pastors to give a week each, and the camp pastor will secure, through the religious secretary of the Y. M. C. A. such dates as will best suit all concerned. After these men have come and spoken to the men of a Savior, the camp pastor will follow up this form of evangelism with personal work and fellowship.

(4) The Baptist camp pastor will be there on the ground to keep in close touch with all the Baptist interests. He will speak for the distinctive work of our denomination in all conferences of a general nature, where it is necessary for such matters to be spoken of, and will represent the Baptists in general.

But in order for him to carry this work into effect, the folk at home must co-operate with him in every possible way. If there is a boy from your home, your church or your community, or if you know anyone there, you should write me a letter and give me the boy's address so that I can locate him (address the letter to Rev. R. L. Powell, Pineville, La.) The camp pastor will need more than simply a report of the name, he will need your most earnest prayer and sympathy.

R. L. POWELL.
Camp Pastor, Camp Beauregard.

A MISUNDERSTANDING.

During the month of June a campaign was put on for Christian Education. It was understood by many that Ministerial Education was included in this. Many churches made their contributions with this understanding. However, such was not in the minds of those who launched the campaign. It is not our purpose to say that Ministerial Education should have been included, but we write to say that Ministerial Education is suffering on account of this misunderstanding.

We have a goodly number of capable and worthy young ministerial students both at Mississippi College and Clarke College who need and should have assistance from the Ministerial Board. Will not our churches make a contribution real soon that they may be helped? They are to be our leaders in the years to come and the nature of their leadership depends largely upon the training they receive. Their salaries will never be such as to enable them to pay back borrowed money. They shall give their lives for the good of others in preaching the gospel and it is ours to make them efficient servants by contributing to their training.

As you appreciate the preaching of the gospel and as you love the souls and lives of your loved ones and your friends, help to make these men capable preachers and laborers for the Master. Do what you do before the close of this year.

Yours for service,
BRYAN SIMMONS.

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word, which must accompany the notice.

EDITORIAL.

BAPTIST I. W. W'S.

Originally intended as a slogan of union and apparently intended as an honorable designation, the letters, I. W. W., have come to be a term of reproach and a stigma of dishonor in the minds of honorable Americans. It is the badge of those who in a time which demands the utmost of loyalty and patriotic sacrifice, have demonstrated the spirit of treachery and a purpose to take advantage of a national crisis to serve purely personal and selfish ends. If the angel of God can say, "Cure ye Meroz, Curse ye bitterly the inhabitants thereof because they came not to the help of Jehovah, against the mighty," what can be said of those who seek to hinder the progress of the work?

But it is not about these political offenders either among the I. W. W. or in Congress that we are now concerned, but about their spiritual equivalents and correspondents in the Baptist ranks. With all our souls we believe in the righteousness of the cause for which the United States has gone into the war, and the value and magnitude of the great world issues which are involved in it. They are worth giving our billions and sacrificing our lives to attain for the sake of ourselves and others. But when all this is said we believe in the incomparably superior spiritual values which are at stake, and the worth of the ends to be attained in our efforts to save men, minister to their needs and establish the kingdom of God on earth. This is not fervid rhetoric; it is a too low estimate of the issues at stake in our present obligation to give the gospel to the world.

The man or woman who withdraws himself or his substance from the service of God at a time like this is one to whom the opprobrious term, "slacker," is a high compliment. When the world is pouring out its treasure and blood for the service of country and to make the world safe for democracy, it is pitiful if our Baptist people do not loose their purse strings and supply the needs of our mission work, our educational work and our hospitals. Our mission boards and our missionaries are in anguish of spirit at this time of opportunity and of danger. It is difficult even to maintain the present force in

the field just when it ought to be doubled. The gathering of great armies and the sale of Liberty Bonds ought to set a new standard of sacrificial giving to our God and His work. Our young men and young women ought to be offering themselves as never before for mission work.

What shall we say of those who are not content with doing nothing but seek to criticize and hinder those who are at work? They fall under the condemnation of Jesus, who said, "Woe unto you hypocrites! because ye shut the kingdom of heaven against suffer ye they that are entering in to enter." suffer ye they that are entering in to enter. These are the kind of folks who complain about the way the work is done, who criticize the boards and the missionaries, but lift none of the burdens with their little finger. The Baptist Record is giving its whole strength to help bring in the kingdom of God, but occasionally we hear of somebody who chooses to spend his energy in a speech in public or private, finding fault with its method. It is another case of children playing in the market place.

FOREIGN MISSIONARIES IN THE OLD TESTAMENT.

Bear in mind that this is not a discussion primarily of the mission question but of certain people who were foreign missionaries. The New Testament may be a book of principles, but the Old Testament is a book of principals. That is it is a series of stories of people who are the principal figures in the history of God's dealing with Israel. The truth is set forth by showing its embodiment in certain main characters. The foreign missionary in this story is a grandson of the one about whom we spoke last week. It was seen that Abraham was a very successful foreign missionary. It is more than doubtful if we can find in his grandson Joseph the same degree of success, certainly not the same kind of success. It must be remembered, however, that our standards of success are not always the same as God's.

Joseph was not a voluntary missionary like Abraham. He was a conscript like Paul. For Paul was not willingly a foreign missionary. He didn't want to be a missionary to the heathen at all, but to stay with his own people at Jerusalem. Later on he says, "If I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me if I preach not the gospel. For if I do this of mine own will, I have a reward, but if not of mine own will, I have a stewardship entrusted to me." So it was with Joseph, he was sold by his brethren, and went down into Egypt as a slave at the age of seventeen. His preparation for his mission was in the altar of sacrifice and worship familiar in his father's home, the family tradition and instruction that had come by way of the revelations to Abraham, Isaac and Jacob; all of which had resulted in a high standard of living (shown in his critical attitude toward his brethren, whose evil conduct he rebuked before his father), strong religious convictions (indicated in his belief in the divine revelation through dreams), a

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quickened and superior intellect which was rewarded by the special favor of his father and the jealousy of his brothers. It is easy to see his marked intellectual and spiritual superiority. Evidently he was God's choice for an honored post as ambassador in a high place.

But the very excellency of spirit in a young man demands greater strenuousness of discipline. Such a one must pass through all the greater hardship. And such was his experience. Torn from the home of his father in youth, thrust among strangers in a strange land with strange speech, he was all the more thrown upon the God of his father for strength and wisdom. His refuge did not fail him; for "Jehovah was with Joseph and he was a prosperous man." But it is his mission to these heathen that concerns us now. Egypt was one of the mightiest kingdoms of the time, and its people were immensely rich. A great man of high position bought him of the Ishmaelites. This was Potiphar, "an officer of Pharaoh's, **The Captain of the guard.**" Here is a fine opportunity for the Lord is leading in it all; and Joseph proved faithful to the trust and equal to the demand. His testimony had its effect, for it is said, "His Master saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand." Thus is the witness bearing fruit and God is getting the honor that is due him in this place of worldly prosperity and heathen darkness. The story goes on further to say "Jehovah blessed the Egyptian's house for Joseph's sake, and the blessing of Jehovah was upon all that he had, in the house and in the field."

That the result of this was not wholly selfish in Potiphar is shown in the clear intimation that he had faith in him, in the uprightness and purity of his character even against the charge brought by his wife. For if he had believed Joseph guilty, his life would not have been worth a penny. Instead he contents himself with shutting him up in prison and hiding the family shame. What better testimony can be borne to the grace and truth of God than a pure life under conditions like this. Surely it is a victory for the religion of Jehovah when a young man of prepossessing manner and appearance can prove superior to the corruption and the profligacy in high society where indulgence is easy and safe, and where refusal endangers position and life itself. Men come to believe that purity and high standards of morals are a myth or an impossibility until they are demonstrated by the life of one who lives in close and constant touch with God. Remember that he is a young man that the restraints of home and family are gone, so far as he knows forever. Only the sustaining power of true religion can keep one in times like this. The corruption in ports of heathen lands, on the part of those who go from Christian lands, is notorious and appalling. But the pure lives of missionaries are a revelation and a rebuke to the corruption of those among whom they live. Such was the privilege and mission of Joseph.

But the witness must be borne in other places, both in the prison and in the palace. In these was Joseph also faithful. To the

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mien who were troubled about their dreams he said: "Do not interpretations belong to God?"

He taught them that the ordering of their lives was under the hand of the great God. This incident gave him his opportunity later before Pharaoh to whom he said, "It is not in me; God will give Pharaoh an answer of peace. * * * What God is about to do He hath declared unto Pharaoh." The interpretation so impressed the king that he appointed Joseph food administrator and made him next in authority to himself, saying, can we find such a one as this, a man in whom the spirit of God is?" Thus God became known through Joseph in the great empire of Egypt. Through the many years that followed, the bringing in of all Jacob's family the fulfillment of Joseph's prophecy, the introduction of the worship of Jehovah, in all this was the foretaste of the gospel message and the gospel age when it was the "purpose of God to make all men know what is the riches of the glory of this mystery among the gentiles, which is Christ in you the hope of glory."

WHAT'S THE MATTER WITH THE PRAYER MEETING?

This is a question in the hearts if not in the mouths of not a few people interested in the welfare of the church and having a vague idea that a prayer meeting is somehow necessary to that welfare. In many churches a fitful effort is made to maintain it or revive it or improve it. In some we have fallen into the half-complacent notion that it can't be helped and we must be satisfied with the little we have, and anyhow that a great many churches are in no better fix than we are. By a large number the prayer meeting has come to be looked upon as the weak spot in our work and like a feeble minded child, to be kept in the background and have as little said about it as possible. We call it the thermometer of the church, and then we're afraid to look at the thermometer.

What is said here is with the sincere desire to help the situation, not simply the prayer meeting but the whole church; and with the sincere conviction that it can be helped. There may be several things the matter with the prayer meeting, but we believe there is one that lies close to the root of the whole business. You will hear it said that we need greater variety, more music, more snap, diversity of leadership, pastoral preparation or laymen assuming responsibility. These and many other suggestions are made to help bolster up a sick situation, and may all come in for a measure of needed attention. But the one thing in our judgment that is the trouble with the prayer meeting is that it is not a prayer meeting. This, we believe, is at the center of the whole matter.

Is it necessary to enlarge on this or to make it clear or to show the grounds for the indictment. Look in on any "prayer meeting" almost anywhere and see if it is not true. The name "prayer meeting" is like the Negro's "hot mutton pies," which

he offered for sale—it is simply "the name of the thing," without mutton and cold as a clam. The average prayer meeting has no more praying in it than any other service in the church. But somebody is ready to say you can't interest and attract people by simply coming together to pray. That is exactly the notion that has killed the prayer meeting. The conception that you are there for the purpose of interesting the people instead of prevailing with God will kill and has killed many prayer meetings. And so substitutes and auxiliary supports are introduced for attracting the people. The heart of the whole trouble is we do not believe, in the power, the value and the efficacy of prayer. It goes deeper than the mere question of "keeping up the prayer meeting." Do we believe that a personal God hears when we cry to Him and gives direct answers to definite requests? If we can answer this question affirmatively and truly, the prayer meeting problem is solved. Then we will come together to pray. There may not be a crowd there for a while, but in the end it will make good if we keep it up faithfully.

If it is made a meeting for prayer the pastor will not have to make a strategic retreat into a mid-week lecture or sermon, or a song service, or a variety show of some sort. Any of these may be proper and good upon occasions, but they are not good as a substitute for a prayer meeting. For a prayer meeting the praying must be the feature of the meeting and never pushed into the background. We must believe in the power of prayer to win out. We must believe that God is and that He is the rewarder of them that seek Him. There must of necessity be definite desires, objects of request. We must want something of God and go to Him for it. It may be one thing or many, but we must tell the Lord what we want. It would be well to agree on one thing and wait on God till it comes. Be not afraid to put God to the test. It is upon His invitation and assurance and faithfulness that we come. Try making your mid-week meeting a prayer meeting.

A resolution was passed by the United States Senate requesting the President to appoint and announce a day of special prayer for the army and navy and victory in the present war. It was referred to a committee in the House and so sidetracked. We see no more objection to such a proclamation than one for observing the annual Thanksgiving.

Rev. Robt. L. Powell has resigned as Sunday School secretary in Louisiana and will take up work among the soldiers at Camp Beauregard, at Alexandria.

It is said that for every decade in the last thirty years a million have been added to the number of Christians in India, there being now four million.

President S. P. Brooks, of Baylor University, is rallying from a very serious operation. Nearly a thousand students are now enrolled in Baylor.

Rev. R. E. Zachert has moved from Holly Springs and is installed as pastor at Flora. We are pleased to have him for a close neighbor.

Rev. C. M. O'Neal, formerly of Mississippi, has moved from Oklahoma to Fort Worth, Texas, presumably to enter the Seminary.

WHAT HAVE WE A RIGHT TO EXPECT OF OUR SCHOOLS?

Education means "drawing out" or developing the powers of the mind. We do not know when this process begins, but we do know that as far as this world is concerned it never ends. It is a mistake to think that a man cannot be educated unless he goes to college. "Chimney-corner graduates" often put college graduates to shame. Whether a man gets an education in college or out of college he must get it for himself.

While not essential to education, our schools of every grade with their admirable equipment and trained teachers are prepared to render the largest possible assistance to those who really desire an education. The men who have educated themselves would have rejoiced exceedingly if they could have had the privileges of the schools, and these privileges would have made them greater men. During the past month from tens of thousands of homes our young people have gone forth to schools and colleges. The training that they are to receive will depend largely upon themselves, but we have a right to expect that the institutions in which they have matriculated will offer them large opportunities for training and culture.

When the time comes for their sons and daughters to leave home for school, parents have thrust upon them a grave responsibility. The influence of teachers over pupils cannot be over-estimated, for we commit our sons and daughters at their most impressionable age to these teachers. Observation has taught us that when these young men and women leave college they are largely what their teachers have made them. The responsibility of the teacher is as great as the responsibility of the pastor. Because of more frequent contact and more intimate relationship, the teacher indeed influences his pupil as the pastor cannot influence his parishioner. Our schools make our leaders and so control the world. The teachers and the curricula of our schools are therefore of supreme importance. In fact they are quite as important as the character of our preachers and the content of their messages.

As citizens we should be interested in public education from the primary school to the state university. We have no right to say that we have no concern with public education, for every citizen to the extent of his influence is a monarch who rules. As Baptists we have a peculiar interest in and a large responsibility for the institutions which were founded by our fathers and are fostered by our churches. Our denominational institutions are dear to the hearts of our people and into these institutions our sons and daughters have gone by the thousands during the past few weeks. Our Baptist people are to be congratulated that they are sending their children to their own institutions. Dr. Frederick L. Anderson, of Newton Theological Institute, has well said:

The denominational college has been in the
(Continued on page 9.)

Thursday, October 18, 1917.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Every lazy man thinks he is tired.

God has tasks for Christians that angels can not do.

There are hundreds of people who are willing and desirous that the churches live and prosper, but they want somebody else to fight the battles, do the work and pay the bills.

Special Notice.

We want a statistical report from every association in the State. This report is to go in the State Convention minutes. We are sending blanks to the clerks of the associations on which this report is to be prepared and asking them to please forward it to us immediately. We have written twice already and out of the thirty-seven associations which have already held their meetings we have only received nine reports. Twenty-eight have not yet responded to our call. Will the clerks of the Associations please send us this report?

Applications For Help.

All applications for assistance for pastor's support and church building should be sent in just as soon as possible. We have special blanks prepared on which to make these applications. The Board has passed an order that all applications must be made on these blanks and filed with the corresponding secretary before they can be acted upon. I am sending out blanks just as fast as applications are made for them. Let every church which is going to have to ask for help for 1918 please write immediately for the blank. There are certain specific items of work to be done before these blanks can be filled out such as every-member canvass and so on, and we want the church to get the blank in time to do this specific work.

The State Mission Task.

What are the things for which Baptists should work? I am not now speaking of incidental matters matters which are local to the individual churches, but I am speaking of the task of the denomination in the state.

"As I see it, the State Mission task is not simply the gathering of funds for State Missions, important as they may be, but it is primarily and fundamentally the making of Mississippi a Baptist empire.

At least two things are included in this task:

First, an evangelistic campaign that will reach every section of the state with the gospel.

This is primary. People must be evangelized. Without a strong evangelistic campaign our churches will die for lack of new material. Each coming generation has to be evangelized, whatever might have been the spiritual character of the preceding generation. Fathers cannot hand down to their

children their religion. Religion is not hereditary. Each succeeding generation stands exactly where the preceding generation stood in the beginning with reference to the gospel and God. Therefore, it takes a continuous evangelistic effort reaching from generation to generation in order to keep the homeland evangelized and the home churches strong in numbers for service. State Missions should not overlook this important task.

Second, there should also be an enlistment program that will reach every church in the state and make effective and efficient the forces brought into the churches in our evangelistic efforts.

The great commission is not fulfilled when we have preached the gospel and baptized those who believe. It is only then begun. Christ said for His people not only to go into all the world and disciple the nations, baptizing those who believe, but He also said, "teaching them to observe all things whatsoever I have commanded you." Hence, the second half of the commission in which we are to teach those who believe to observe, which means to practice what Christ has commanded, is a fundamental part of the charter of the church.

1. In carrying out this part of the great commission it is necessary for us to teach each individual member the doctrine of missions, so that he will come to have a mission conscience, just like he has a conscience on any other moral and spiritual question. No properly instructed Christian can be anything else than missionary. It is to be understood, of course, that the word missions as used in this connection, includes the whole work of a church from the proclamation of the gospel in its immediate territory, to the proclamation of the gospel unto the uttermost parts of the earth.

2. It will include a well thought out financial system, through which the churches can do the work that the Lord has given them to do. This system should include the denominational work, as well as the local church work. It should be free from excess of expense and overlapping and simple so far as the denominational work is concerned.

With reference to the local church, there should be a denominational system for financing the kingdom, which all of our workers should urge, and this system should be the best that can be devised. It should take care of every interest in the most economical way, make provision for each department of the work and give each individual member of the church an opportunity to become systematic in his giving, and at the same time to specify if he should so desire, the objects to which his gifts are to go.

This denominational financial program we have. It has been carefully thought out and only has to be put on in our churches.

RELIGIOUS WORK AMONG OUR SOLDIER BOYS.

Our Home Mission Board at the annual meeting in June made an appropriation for work among the soldiers in the army camps. We have gone as rapidly as we could with this work. The camps are not yet completed but hundreds of thousands of our soldier boys are pouring into the camps just now and by the first of October or shortly thereafter, it is expected that the full complement of 675,000 men will be in camp.

There never was heretofore such an opportunity presented to the religious denominations of the country for effective service in soul winning as is presented by the gathering of this great number of soldiers in concentrated form in these camps.

Our Home Board has found that the appropriation made at the annual meeting for this work will not meet the needs at all. There are twenty-one great camps in the South and there will be an average of 35,000 or 40,000 soldiers in each camp. There are numerous other smaller camps that ought to be looked after. We must have at least one man permanently for each camp. Then we propose securing gratuitous workers for these camps by asking our churches to release their pastors for this special work. Many of the churches are consenting to this and some of our pastors have already been at work.

Then at some points we will have to erect buildings, in other places doubtless tents will suffice. It will require from Southern Baptists at least \$60,000 to meet the demands as thus set out and even this will be nothing like what we ought to do.

As stated in communication from the corresponding secretary of the Home Mission Board some weeks ago the State Boards have agreed to co-operate with the Home Mission Board in this work among the soldiers. In this way our forces will be united and the work made all the more effective.

Co-operation of Northern Baptists.

Our Northern Baptist brethren feel that they ought to help us bear this burden because most of the camps are in the South and they desire to share this work with us. Northern Baptists themselves propose to spend this year \$150,000 in work among the soldiers. They will entirely take care of the work in the camps in the Northern States and will share with us in the South on the following basis, namely:

In camps where soldiers from the South are located our Home Board with the State Boards will care for the work. In camps where there are twenty-five per cent or more soldiers from the North we will work cooperatively with the War Work Commission of Northern Baptists, each bearing one-half the expense for workers and buildings and will join in the selection of the men and the supervision of their work. For simplicity and efficiency the salaries and expenses will be paid through the Home Board Treasurer.

According to our estimate the very least we should have from the South for this work is \$60,000, \$40,000 of which would be for work and \$20,000 for tents and buildings.

Thursday, October 18, 1917.

THE BAPTIST RECORD

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Our Northern Baptists will furnish \$40,000 also, thus making \$100,000 that Baptists will put into the work in the South in the next seven months.

Our work will be along three lines as heretofore; inside the camps in harmony with the work of the Y. M. C. A. and that of the army chaplains; around the camps and in co-operation with the cities adjacent to which the camps are located.

We have found thus far our work on the inside in harmony with the Y. M. C. A. most agreeable and satisfactory. On the outside around the camps we have been very fortunate in securing the use of Baptist houses located nearby as in the case of Camp Sevier, Greenville, South Carolina; Camp Wadsworth, Spartanburg, South Carolina; and Camp Sheridan, Montgomery, Alabama, where there are Baptist houses located. We have the co-operation of the churches with the use of their buildings. In other places we have pitched tents and are having evangelistic services with most gratifying results.

Rev. George Green, late of Johnson City, Tennessee, has been engaged as director of camp activities, to have special direction of the work among the soldiers. He is proving himself most efficient and under the direction and help of the corresponding secretary of the board will soon have our general plans completed.

Southern Baptists Have a Great Task Before Them.

It is of tremendous importance. Between 200,000 and 300,000 Baptist boys will be gathered in these camps. We must give them our message. We must seek and serve the lost among them, and prepare those who are Christians and members of our churches for the severe test of camp life and the greater test of battle at the front in France. Surely if we ever put into our work conviction, consecration and diligence we ought to do so now. We appeal to our brethren everywhere to come immediately to our support. This work is urgent and cannot wait. Our strong laymen ought to show themselves men now. Surely our women will come to help their sons, our beloved Baptist boys in the army, our young people who are not called to the front certainly will come to the help of their fellows with the gospel message through our Boards. We send out this message in the confident hope that a great and liberal response will be made immediately.

We beg brethren at our Associational meetings, in full blast now, to present this vital matter in their reports and speeches and secure immediate contributions for this great work.

On behalf of the Home Mission Board.

Fraternally and cordially,

R. F. PURSER, President.

B. D. GRAY, Corresponding Secretary.

OFF FOR CUBA.

(J. G. Chastain.)

As the world is now full of German spies, every American citizen embarked from a United States port for a foreign country must establish his identity and go armed

with a passport. From the Secretary of State at Washington, D. C., this may be secured, but it may be with difficulty and delay, as much red tape is brought into play. Anyone contemplating a voyage might do well to begin his preparations in time.

In the docks of New Orleans a half dozen ocean steamers from Holland and other neutral countries have been anchored for months. They have been loaded and are ready to set sail but an embargo of the United States government will not allow them to carry out supplies and those sending this freight will not unload it, so there they are.

On October 6 I embarked at New Orleans on the American steamer Coppename, United Fruit Co., 3191 tons capacity, with captain and 65 sailors. This steamer plies regularly between New Orleans and Central America, touching usually at Havana.

I had looked forward with keen interest and much pleasure to my ride from New Orleans down the river to its mouth, nor was I disappointed. The distance is 110 miles and we made it in seven hours. At Bar Point, some 20 miles from the Gulf, we cast anchor and change pilots, the river pilot leaving us and the bar pilot coming aboard to conduct us through the jetties, across the treacherous bar into the deep waters of the Gulf.

In my first geography lessons I learned that the Mississippi river discharges its water through three mouths and as I view the three prongs, spread out like the three toes of a chicken's foot, I decided that the map-makers of my boyhood days did their work quite accurately. These three prongs have their base fifteen miles from the Gulf, ships passing through only the central prong, which is perhaps the original bed of the river. This channel is not to exceed 130 yards wide, but it is very deep, made so forty years ago by the famous Capt. James B. Eads. By means of jetties he greatly reduced the width of the channel but the flowing volumes of water demanded for their passage an equal space, and this they made for themselves by cutting out the bottom of the river and thus increasing its depth until the area lost by the decreased width of the channel is regained by its increased depth, and thus equilibrium is again restored.

So soon as we boarded the steamer in New Orleans the passengers began to ask, "Can we make it across the bar?" The river floods bring down dirt and the violent wave coming in from the sea throw out sand, and where these meet a long solid ridge is formed around the mouth of the river, choking it up. Unless the ship can cross the bar before dark, the bar pilot will require them to cast anchor over night. We reached it at sunset and he let us through, much to our joy.

We had on board thirty-one passengers, representing the United States, Cuba, Mexico and Central America. Eleven of these stopped in Havana, the rest went on to Central America. Our voyage from New Orleans to Havana, a distance of five hundred miles was uneventful. The Gulf was unusually smooth. I saw no one sea-sick. On Sunday morning the captain announced to

the passengers that I would preach at eleven o'clock. This I did with pleasure, basing my remarks on Psalm 16:1. Several members of the little congregation spoke no English. Before closing the meeting I addressed some words to these in Spanish, and was glad to see them nod assent to what I said. It is wonderful how fellow passengers on the bosom of the great ocean throw aside ceremonies and formalities. All easily get acquainted and are drawn closely together like the members of a happy family. We should do this same thing on land and everywhere else.

A voyage of forty-eight hours brought us to Havana. I have been requested to labor for seven months on the island, and this I shall do, if God permit. There are many things I wish to say about our work in Cuba, but as this letter is already too long, I must reserve them for another article.

SUNDRIES.

Cleveland.

I recently was with Pastor R. M. Boone, of Cleveland, Miss., to aid in ordaining four deacons. The church seems to have chosen wisely and well. I take them to be consecrated men who propose to try to make good deacons.

The new church is one of the best arranged buildings for a Christian workshop I have seen. It is an elegant structure which is a credit to the town and the plucky band which built it. Much praise is due Pastor Boone. He succeeded where many would have failed.

Jones Bayou.

We have gone beyond the 100 mark in church members, as has also the Shaw Baptist church.

I took a collection for State Missions at the last meeting and got almost double what was asked for of us. Spurgeon's mother once said, "Son, I often pray for you to be a preacher, but I never pray for you to be a Baptist preacher."

He answered: "Mother, that shows how good the Lord is; he gives more than we ask."

The Jones Bayou church shows what a good church it is by doing more than is asked of it. Listen and you may hear something else worth while from this noble band.

The Paper Question.

I believe Brother Parker did well to give notice of the report he proposes to make at our Convention with regard to our paper. Our denominational papers are having a hard struggle to live in these times of high prices. We must stand by it and make it go. We are, however, by no means agreed, as to the best way to help it. Some, like Brother Parker, want us to buy it and own it. Others are strongly opposed to such step, as the ownership in nearly every case over the South has proven a financial loss and a mistake. I believe it would be much wiser and safer for us to pay \$100.00 per month for the use of its columns, \$3,000.00 spent in advertising would not enable us to reach our people so well, and with not one-half the effectiveness that our paper does.

I. P. TROTTER.

THE BAPTIST RECORD

Thursday, October 18, 1917.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader Jackson
 MISS MARY RATLIFF, College Correspondent Raymond
 MRS. G. C. LONGEST, Building and Loan Fund Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School Hattiesburg
 MRS. B. E. KENT, Personal Service Leader Forest
 MISS M. M. LACKEY, Corresponding Secretary-Treasurer Jackson

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All societies are urged to send quarterly reports to Miss M. M. Lackey, Jackson, Miss.
 All funds should be sent to Dr. J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lackey.

Misses Lackey and Traylor, Jackson, Miss:

My Dear Friends:—Your telegram came at the right moment on our opening day and we thank you so truly for its kind message. I cannot tell you of the joy and emotion of that day to those of us who have dreamed of it for so long, and to have the message from you showing that you two were with us in thought and prayer was a very genuine pleasure.

To be in this house draws the old girls, and those who have made the house possible so near us, that sometimes I feel as if I were in a trance and was with you all constantly.

To tell the truth I have to pinch myself to see if it is really I who have so much of comfort and loveliness around me, and my heart swells with gratitude to God and his beloved ones who have worked so hard to bring about this wonderful result.

Seemingly the new Mississippi girls are taking hold of their work finely, and indeed we are delighted with the opening, especially with the number which is so much larger than we dared hope for these war times. We have fifty-five in the house and a few more expected.

Again thanking you for your precious thought of us on opening day, I am,

Fondly yours,
 MAUD R. McLURE.

Agricola, Miss., Oct. 3 1917.

Miss M. M. Lackey, Jackson, Miss.:

My Dear Miss Lackey:—In response to the appeals in the last issue of the Record, I would like to "come again" with a "bit" for the Training School.

I see mentioned about W. M. U. "men." If I am qualified for membership please enroll me at once and let me know the rules, regulations, requirements, etc., of same. Am always more than glad to help you good women in any way possible.

With kindest regards and best wishes to you in your work, I remain

Very cordially your friend,
 A. S. MELLICHAMP.

Ellisville, Miss., Oct. 9, 1917.

Dear Miss Margaret:—Wish you could have been with us Oct. 3 in W. M. U. meeting of Jones County Association. The Association met with Bethlehem church and we held our meeting in the home of Mrs. Chancellor, near the church. All the societies were not represented, but some sent in splendid reports. The program was on our State

Mission work, and some splendid papers were read.

Mrs. Walters, of Ellisville, was elected superintendent for next year and Mrs. Powell, from Centerville church, was elected as assistant superintendent. I was re-elected as secretary and treasurer. The W. M. U. work is growing in our country churches and we hope soon to have a society in every church.

Thought you would like to hear from the meeting, hence these lines. Come to see us when you can. With love,

MAY CARTER.

Baltimore, Oct. 9, 1917.

My Dear Miss Lackey—I am writing to you a little earlier than usual this month and enclosing the blank for the quarterly report, as I want to tell you about the Training School. I know you are glad to hear that the school has opened with between sixty and seventy pupils, and that they are occupying the new building. There are some little details that have not yet been completed, so we do not expect to be obliged to make our final payment until the latter part of October, possibly as late as the twenty-fifth. Could you before that date send me all that your state has contributed for both the current expenses and enlargement, as we are anxious to borrow as little as possible. Please mail me the blank for the quarterly report by the fifth of November, which is the usual date but it would be a great assistance to get any check for the Training School one or two weeks sooner. I know you will help in this if you can.

Very sincerely yours,
 ELIZABETH C. LOWNDES.

Heroic Women.

The world war has filled the printed pages with stories of heroic men. Here are some instances in the lives of heroic women:

When the Roman Eagles surrounded the walls of Carthage the devoted women of the city gave their choicest treasures for defense; and the bow strings which winged the arrows against the hostile ranks were fashioned from their hair. In the court yard of a great temple in Tokio there is a giant coil of rope over a hundred yards in length. This rope was used to drag the great stones and timbers which were used in fashioning the temple, and the rope is made from the hair of the women of Tokio. Great is a woman's love for her religion when she will give her hair.

These two instances come from heathen lands. Look at our home land.

On my desk are two photographs. The first portrays a group of Baptist women who are gathering rocks from the roadway and with their own hands fashioning them into the walls of a church. The other picture shows a group of Baptist women who have gathered to tear down an old building. They are classifying the lumber, drawing the nails and piling the boards in place that the old material may be used for the erection of a church house in which to worship God. This is heroism.

It is recorded of the mother of Christ that

"she cherished all these things in her heart." Every mother cherishes in her heart the things connected with the little one she loves. One day when making a pastoral call I entered the room of a loved member and her sitting before a table. The drawer of the table was open and from it she had taken a faded little brown slipper. She said: "It was Sunshine's slipper, the last she ever wore." Every mother knows the value of these momentos of departed loved ones and the heart agony incident to their loss. Yet the other day a Baptist woman, finding that the church house which she loved was in danger of being lost, gave all she had to give and then heaped upon the treasure the ring of her dead child. This is heroism.

I have in mind another picture of heroic womanhood. It is a picture of Southern Baptist women, a far more perfect representation of liberty than the colossal statue which welcomes the immigrant to this land of opportunity. She treasures in her heart the picture of the homeless Christ; she has before her eyes a picture of the Christ's homeless little ones today; and in His name, by prayers and gifts, she sets the captive free. She houses the homeless and strikes from a multitude of hands the shackles which hold them back from serving Him she loves.

A WAR CASUALTY.

About twelve months ago a letter was received from India asking the Department for Utilizing Surplus Material of the World's Sunday School Association to send a gift of raffia which would be used in teaching basketry among the blind at Ranchi India. A small gift of money had previously been received by the superintendent of that department and which was to be expended where it would do real good. The money was invested in a few pounds of various colored and different kinds of raffia. A letter, which has just been received from the missionary who made the request, tells of the war casualty. "I have just had word from the shipping company saying that the boat on which raffia was got torpedoed on the way and the raffia was lost. I am so sorry to tell you this after all the trouble you had taken in getting it for my blind boys and girls. We had been looking forward to doing many things with it."

"When I told the children about our loss, one of them asked at once, 'was anyone drowned?'" I was glad to find that they were not only thinking about their own loss but also about the lives of others. Thank you very much for the scripture calendars. I shared them with others. They are much appreciated by us."

Another small gift of money having been received a second order of raffia was started on its journey across the seas. This surplus material department has hundreds of appeals for all sorts of things that are needed by the missionaries of the various denominations. The range is from a picture card to an automobile. For all information write to Rev. Samuel D. Prince, D. D., 216 Metropolitan Tower, New York. Indicate your denomination in full and enclose a stamp for your reply.

Thursday, October 18, 1917.

THE BAPTIST RECORD

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This surplus reds of appeals needed by the denominations. rd to an auto write to Rev. Metropolitan our denomina ncp for your

WHAT HAVE WE A RIGHT TO EXPECT OF OUR SCHOOLS?

(Continued from page 5.)

past the nursery of most of our finest men in all professions, and in the future will still hold an honorable and necessary place in our educational system. From the denominational point of view, such colleges and universities are simply indispensable to our largest efficiency and to the spirit of our churches. It is of the highest importance to all Christians to have their sons and daughters gain their wider outlook upon the great questions of science and philosophy in a warm evangelical atmosphere and under the leadership of broad minded, unequivocal Christian teachers. We must, of course, face all the facts, but it makes a vast difference how the facts are presented and in what spirit they are discussed. In deciding on a college for my boy such considerations will be dominant in decisive.

President J. J. Hill, who was a great railway builder, would not have been considered an authority on educational questions, but once upon a time he expressed the opinion of the plain men and women of our denomination in the following words:

There is something about a denominational college that always appeals to me. It is a character-builder. I believe in keeping the boy in the religious paths of his ancestors. Too many young people are sent to the non-sectarian school. No one is by to guide them, and they gather a great many ideas that lead them astray. In the denominational college they stay by the old precepts and the foundations which were laid in the home are builded upon to the great benefit of the student.

In the light of the foregoing and because of the far-reaching importance of the question we ask again:

What have we a right to expect of our schools?

First. We have a right to expect that our schools shall be the equal of the best schools in the land. Millions of dollars have been invested in providing the equipment for these schools. From endowments and special gifts their income is or easily may be sufficient to employ the best of teachers. Our institutions are not able to offer so large a variety of courses as the great and richly endowed universities, but there is no reason under the stars why the average boy cannot be as well and as thoroughly educated in one of our smaller Baptist colleges as in Harvard or Columbia or Johns Hopkins. Intensive work rather than extensive elective courses constitute the soundest education. Many of our Baptist people feel that the great universities offer better opportunities for real education than do our Baptist colleges. If there is any justification for this conviction, our colleges are themselves to blame. Let them bravely announce that, while there is not the same variety in their courses, the work that they do is as thorough as the work done in any great university. The young man or young woman who wants to know English, French, Spanish, German, Latin, Greek, sociology, philosophy, chemis

try, physics and mathematics, can master these subjects as well in the small college as in the great university, and if they cannot do so the trustees of our institutions have been neglectful of their duty. In reading a story last evening we came to a conversation between a young man and the maiden whom he loved. She said to him, "Where were you educated?" With a blush he answered, "At a little college whose name you never heard." We have a notion that some of our Baptist people refuse to patronize their own institutions, because they prefer to have their sons have the honor of being graduated from institutions known around the world. This handicap must be overcome by the excellency and thoroughness of the work of the smaller institutions and by emphasis upon certain things that are largely neglected in the great universities. We refer primarily to the Christian atmosphere of the denominational institution.

Second. We have a right to expect that our Baptist schools shall be openly and avowedly Christian. It was with a view to their Christian influence that they were founded. Beyond all question it was the purpose of our fathers that these institutions should provide a Christian atmosphere in which the spiritual life of susceptible boys and girls would thrive. We do not believe that our schools are "hot-beds of infidelity," as is so often said. If we believed that we should lead a movement to have them all burned to the ground. We doubt, however, if the religious influence of our schools is as marked as it was a generation ago. An eminent educator has well said, "The highest education must include the education of the highest. The development of the body may make a splendid animal; the discipline of the mind may make a splendid devil. To ignore or subordinate the spiritual nature is inhuman. Body, mind and spirit are the indispensable concomitants of a man." The religious life of a school is not safeguarded by the introduction of Bible study into the curriculum. Recently we met a first year student from one of our woman's colleges. She had taken "Bible," but instead of being taught the Bible, she had been brought face to face with critical questions about the Bible's inspiration and historicity questions that a sound pedagogy or a sound psychology would never have presented to an immature girl. Sometimes in the very study of the Bible and in discussions about the Christian life our young people are led astray by unbelieving or scoffing teachers. The atmosphere of every class room ought to be surcharged with Christianity. It matters not how great a psychologist, or chemist, or biologist, a man may be, he is distinctly out of place in the class room of a Christian college unless he rings true to Christ in life and faith. The trustees and executives of our colleges have had committed to them sacred trusts, and they ought to see to it that the institution for which they are responsible provides a wholesome Christian atmosphere for impressionable and undeveloped young people.

Third. We have a right to expect that our Baptist schools shall not be ashamed or forgetful of the fact that they are Baptist

schools. But what is a Baptist school? Why, a Baptist school is a school founded, controlled and conducted by Baptists with a view to training their young people for life's duties and responsibilities. By and by our boys and girls will have homes of their own and will take our places in church and state. In their early days we want them trained for the obligations which later they must assume. As Baptists we stand for great distinctive principles; as Baptists we have 6,000,000 people to train in these principles as 6,000,000 soldiers to do battle for the Lord. In this training the homes, the churches, and the schools must co-operate. For good and sufficient reasons we believe in Baptist churches. For exactly the same reasons we believe in Baptist schools. An eminent man has said:

"Do you not know that most of our Baptist colleges are now Baptist in name only? One could take a four-year course in some of them and never hear the word 'Baptist.' Worshipping numbers, ceaseless efforts have been made to broaden our colleges so that Jew and Gentile, Protestant and Catholic alike will feel at home. Because of this the presidents of our colleges when standing before the student body are brave as lions when talking ethics or social service, timid as gazelles when speaking about distinctly religious matters, and as dumb as mummies concerning Baptist history, Baptist principles, and Baptist obligations. The very success of our institutions has made them so broad and so heterogeneous that they have ceased to do the very work for which they were established."

Was this man right or wrong? Certainly there is enough of truth in his keen and shrewd characterization of present-day conditions to make inquiry worth while. Our college presidents have our confidence and good-will, but it is a fact that we are influenced by the spirit of the day in which we live, that we are formed by the age of which we are a part. Some of our institutions are making unceasing efforts to convince the world of their "catholicity," for they are unwilling to be known as Baptist institutions "in the narrower sense." We make no plea for narrowness. We would not turn back the hands of the clock of time. But we do believe in fidelity to trusts and in loyalty to principle.

Said a friend to us the other day, "I have a daughter ready for college. I want to send her to an institution where her mind will be trained, and where her conceptions of Christ and duty will be deepened and clarified. I want her to come out of college a loyal and intelligent Baptist, that she may take up and continue my work in the world. No, it is not a Sunday School that I am after, it is a college and a college for a girl who can hold her own with the ablest of students. What college do you advise?" Had you been in our place what college would you have advised? Suppose this student had been a boy instead of a girl, what college would you have advised? God grant that the day may soon come when every Baptist college will measure up to the requirement of that father.—Watchman-Examiner.

Thursday, October 18, 1917.

FROST PROOF CABBAGE PLANTS

Grown on Young's Island, S. C., from pedigreed seed ready for shipment October first, 1 to 4M \$1.50, 5 to 9M \$1.25, 10 to 20M \$1.00, 20M and over 75¢ per M. Varieties: Early Jersey Wakefield, Charleston Wakefield, Succession and Flat Dutch. Personal attention to all orders; shipments made promptly and correctly.

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Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

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Send 25 cents for a copy of "The Convention System of Teacher Training," by Dr. P. E. Burroughs.

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TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parment (double strength), and add to it 1 pint of hot water and 4 ounces of granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial.

WINTERSMITH'S CHILL TONIC

Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Stimulating Tonic.

FOR THE INFORMATION OF THE WHOLE BROTHERHOOD.

On October 3rd the Foreign Mission Board convened in its semi-annual session. It is at the October meeting that the appropriations are made each year to go into effect the first of January following. In order that the fullest and most representative conference possible could be had on these appropriations, it was decided at the annual meeting in June that the State members should return for the October meeting. Accordingly sessions were held throughout Wednesday and Wednesday evening October 3, during which long, prayerful and serious attention was given to the Foreign Mission Board's exceptional financial condition. Each mission field, with all possible information concerning its needs, was considered in turn by the full board. We are certain that many of the missionaries will suffer disappointment and we know that many fields must still be left with inadequate force and equipment. Many appeals had to be denied and many needs ignored. The Board has, however, acted on its best judgment and has endeavored to deal faithfully with its brethren at home and abroad in the discharge of the trust which the denomination has imposed. In the face of overwhelming needs, which it was utterly impossible for us to meet with the resources promised, we have felt ourselves tried between a sane prudence and faith in God and his people. Many things in the situation call us to great faith, large and decisive action at such a time as this. The pitiful needs of many of the missions, the importunate appeal of overtaxed missionaries for reinforcement and relief, have burdened and broken our hearts. New and promising opportunities face us, and invite us, which in heaviness of spirit we have been compelled to disregard. At the same time we have faced stern facts which no man with proper sense of responsibility could ignore. Receipts for current support from all sources last year were \$560,767.52, and Southern Baptists have given \$92,556.51 during the five months of the present year. This rate of contributions for this convention year does not indicate that Southern Baptists have realized the exceptionally extreme necessity and peril of their foreign mission work. Large effort has been made, both from the Richmond office and by the representatives of the Board in the respective states, to bring these facts close to the consciousness of our people. Some have taken the situation seriously, and by faithful response to it have cast a gleam of hope over the distressing outlook. The contributions of a few have been so increased that the receipts are about \$14,000 ahead of last year at the same period. Some good men and women have made promises of special gifts which will help later. Virginia, already appropriated by the convention the large

amount of \$85,000 for the year, has voluntarily raised these figures to \$100,000, and the Associations and many churches have already adopted the new budget, and it is almost certain that for the first time in Southern Baptist history a state will reach this figure. If the spirit of emulation shall take possession of our people throughout the South, we shall win the desired victory.

We most solemnly inform the brotherhood that we are under an absolute imperative to realize, and this quickly, the need for a new ap-raisement of this greatest of Christian enterprises and a fuller realization of its necessities. The needs of this work are extremely urgent. Southern Baptists have all the money that their Christian enterprises need. God has in his goodness placed it in our hands and by His gift is trying us as His stewards. If a great cause like Foreign Missions is allowed to suffer at an hour like this when the battle of centuries is at the turning, the guilt of it will be on our souls.

Acting cautiously with what some may think with undue prudence, the Board has not made appropriations to cover all the extreme needs, to say nothing of new opportunities and many long delayed requests; and yet the situation has imperatively required that we should make appropriations which in the aggregate largely exceed the amount of money which was contributed last year. Finding ourselves under the necessity of making these appropriations in order to save from serious and irreparable loss a work into which Southern Baptists have for years been putting their prayers and their gifts, and on which they have fixed their hopes, we have been called to exercise strong faith in God and in Southern Baptist men and women. We lay the facts before the brotherhood and devoutly hope that we have not exercised a fruitless faith. Of one thing we are certain, and that is if men and women who, by the favor of God, are able to help an imperilled Christian enterprise, could have been present at this October meeting of the Foreign Mission Board and canvassed with us the facts in the case, the appropriations would have been larger by several hundred thousand dollars, and the receipts of the Board would shortly be sufficient to meet these figures. Since all could not be present, we assure the brotherhood that we have done the best we could and we herewith submit to them the results of our deliberations in the appropriations for the year. It should be said that having given careful consideration to the particular items, every dollar of the appropriations was passed by an entirely unanimous vote of the board.

The total amount of appropriations is \$634,311, which includes office expenses, interest on borrowed money, state expenses, etc. An additional amount of at least \$5,000 will probably be required on the basis of former years to meet emergency calls. Adding to this the \$40,000 debt, brought over from last year, we have a grand total of \$679,311 as the amount which must be contributed to Foreign Missions this year, or another debt is inevitable. This amount exceeds the contributions for current support from all sources last year by

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\$118,544. These figures are several thousand dollars below the estimates given out following the June meeting for the reason that when the Board came to make the appropriations it saved a dollar wherever it could, the responses from the churches making this necessary.

In conclusion we would say to the brotherhood that it is the opinion and strong conviction of the Foreign Mission Board that every dollar of this \$679,311 should be raised this year for the following reasons:

1. To keep the Foreign Mission Board out of debt.

2. Because the appropriations which make up this amount represent absolute necessities of the work not the desires of the missionaries nor the needs of their fields, just some of the necessities. The above does not even provide for a sufficient number of new missionaries to take the places of those who have died and who have been invalided home.

3. So that the denomination can at the earliest possible time make provision for many and large urgent needs of the work, in China and Brazil especially, which have long been deferred and which could not be provided for at this time.

4. This amount should be raised by the denomination as a preparatory step to entrance upon certain providential and promising new fields without delay. The Board should be permitted to present to the Convention at Hot Springs next May a program for a thoroughly vigorous entrance upon the work in the great republic of Russia where Baptists have offered them what is perhaps the greatest missionary opportunity that has confronted Christendom since Paul answered the Macedonian call.

William Ellyson, W. A. Harris, J. D. Crump, W. P. Mathews, W. L. Ball, B. M. Gwathney, J. R. Johnson, C. A. Jenkins, W. G. Mahone, E. R. E. Gaines, L. Howard Jenkins, Joshua Levering, R. B. Garrett, Forrest Smith, I. P. Trotter, A. E. Booth, C. T. Taylor, F. H. Farrington, G. W. O'Kelly, F. Y. Campbell, W. W. McMaster, R. J. Bateman, J. W. Porter, H. M. Fugate.

RICHMOND.

Rev. A. J. Darling delivered a wonderful sermon at Richmond church the first Sunday in October.

Richmond called him for the remainder of the year and for the next year.

Brother Godsoe has just closed a two weeks revival there with about 60 conversions.

Brother Darling is a musician, and has sung over a large portion of the state.

Richmond was formerly served by Rev. George Darling, brother to Rev. A. J. Darling. Pray that next year may be the banner year for us.

J. R. HAMBLIN

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Thursday, October 18, 1917.

THE BAPTIST RECORD

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MEMPHIS NOON MEETING.

(Ben Cox.)

"I received the leaflets today as I came in from the cotton field tired out, but read half of one of them before dinner. Oh! what a blessing comes to my soul as I read these answers to prayers. Don't know when I had such a blessing—all praise to our dear Lord!"

So writes a brother who had asked for prayer meeting folders, and who sent a money order for the work. In the same mail comes a letter from an old lady in a Tennessee town, asking prayer for her two sons, enclosing a dime-wrapped in a piece of paper, across which is written in large letters: "One dime, all the money I have."

The thrilling, interesting and inspiring things that happen concerning the financial support of this enterprise are very encouraging. Since our last report, sums have come in all the way from one penny to \$100, the latter amount coming recently from a Memphis woman who is deeply interested in the work. The mail a few days since brought \$25 from a civil engineer who was converted at the prayer meeting about a year ago. He is now working on a contract of over a hundred thousand dollars, and writes:

"My Master and Lord has wonderfully used me since I left you. I spoke to 130 soldiers and 128 stood for Jesus. Don't let any of us drag the cross of Jesus in the dust."

Positions have been found for many people. One day a seventeen year old girl came to the meeting specially interested in a woman in jail. At that meeting a man stood up and said: "I want you to pray that I may get a position." The girl spoke up at once and said: "I know where you can get work—at my uncle's." We gave him a letter of endorsement and he went to work in two days. That was several months ago. The head of the firm told me

a day or two ago that he was making good.

A country boy came in one day recently, saying he had been driven from home by an austere father and that he must have work. A woman present insisted on his going to see her husband, who is foreman of one of our large manufacturing plants. She gave a splendid report at the meeting yesterday concerning his work.

We were glad to welcome among us as visitors Brethren W. J. Derrick, of Water Valley; W. I. Hargis, of Oxford, and W. E. Lee, of Comer.

These brethren added greatly to the success of the meeting.

The introductory sermon was preached at night of the first day by Brother J. R. G. Hewlett, of Charleston. It was a splendid sermon and greatly enjoyed. The ladies had a good meeting and their reports showed a year of hard work and splendid results. They are aiming at higher and greater things another year. Mrs. J. H. Brown, of Grenada, was re-elected vice-president for the Association. She is one of the very best.

The Association was good from beginning to the end. It was really a Holy Spirit meeting.

We adjourned Thursday afternoon to meet with Pleasant Grove church three miles northwest of Coffeeville Wednesday before the second Sunday in October, 1918.

By request the writer stayed over and preached at night to a good audience on Isaiah's vision. It was a good service.

Yours fraternally,
J. B. QUIN.

A REUNION.

Brother H. L. Johnson's six daughters and four sons and a few special friends spent a delightful day at the home of Brother and Sister Johnson, six miles west of Water Valley, Miss., on September 26th, 1917. The occasion was the golden wedding of Rev. H. L. and Mrs. Jennie Johnson. These have spent fifty years in the bonds of wedlock.

Their success manifests itself in the training of these ten children for useful positions, which they are filling so as to honor their father and mother. This success has been achieved while Brother Johnson has given much of his time to preaching the gospel of the Son of God. His preaching and his pastoral work have kept him from home much of the time, hence the care of the children and their training have fallen on Sister Johnson much of the time.

God, through her, though thoughts of success, is now abundantly rewarding her for all her suffering, toil and sacrifice which she experienced through these fifty years.

Their success is also manifest in the results of the forty-eight years of ministerial labors. In this Sister Johnson has been partner and co-worker with her husband. She remained at home and did what she could to make it easy for her partner to go and tell to others the "old story of Jesus and His love," and in this way bless other lives and other homes. No two have rendered more unselfish service to the dear Master during these fifty years than these two have given as they have walked side by side along the highway of wedlock.

The Yalobusha Baptist Association met in its eighty-first annual session with the Scobey church on Wednesday, October 10th, 1917.

We were delighted to have with us

our "Budget man" Brother Tull. His speech reached the high water mark, and was highly appreciated. The Orphanage was represented by Bro. W. E. Fendley, of Eupora, whose splendid address made a deep impression upon his hearers. A nice collection was taken for the Orphanage and also one for the "Old preachers."

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A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

The prompt and positive action of this simple, inexpensive home-made remedy in quickly healing the inflamed or swollen membranes of the throat, chest or bronchial tubes and breaking up tight coughs, has caused it to be used in more homes than any other cough remedy. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, whooping cough, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour $2\frac{1}{2}$ ounces of Pinex (60 cents worth), into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. You then have a full pint—a family supply—of a much better cough syrup than you could buy ready-made for \$2.50. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, and is known the world over for its promptness, ease and certainty in overcoming stubborn coughs and chest colds.

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BACKACHE—KIDNEY TROUBLE.
CUT THIS OUT—IT IS WORTH MONEY

DON'T MISS THIS. Cut out this slip, enclose with 5c and mail to Foley & Company, 2843 Sheffield Avenue, Chicago, Ill., writing your name and address clearly. You will receive, in return, a trial package containing Foley's Honey and Tar Compound, for bronchial and la grippe coughs, colds and croup; Foley Kidney Pills, for lame back, weak kidneys, rheumatism, bladder troubles; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic for constipation, biliousness, headache and sluggish bowels. You can try these three excellent remedies for only 5c.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

Parasitic Germs.

cause Eczema, Tetter, Ringworm, Itch, Acne, Salt Rheum, and other skin diseases. Tetterine will kill these parasites and will permanently relieve you of cutaneous troubles. Tetterine is a fragrant and soothing salve. It is perfectly harmless. 50c a box. Your druggist or by mail from the manufacturers, SHUPRINE COMPANY, SAVANNAH, GA.

Brother Johnson is still successfully serving four country churches. He and his wife are both well preserved. It is hoped that they will be strengthened for many years more successful service to the loving Lord, whom they love and adore.

All of the children have families of their own except Kate, the youngest. She is blessing humanity by nursing the sick back to health. The other daughters are faithful wives and good housekeepers for worthy husbands except Mrs. Jennie Ford, whose devoted husband departed this life a few years ago, leaving her in the care of two bright boys.

Two of these sons are successful farmers, one a popular physician and the other a good school teacher.

It is a great thing to be used of God for fifty years at the head of an institution of God so as to make that home a blessing to the world.

J. R. SUMNER.

CALOMEL SELDOM
SOLD HERE NOW

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town — your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

We were delighted to have with us

A. Harris, J.
ews, W. L. Ball
Johnson, C. A.
one, E. M. E.
enkins, Joshua
rett, Forrest
A. E. Booth, C.
ington, T. W.
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THE NEW TRIPLE COMBINATION

Treatment for the blood, nerves and liver—purifying, strengthening, cleansing, winning its way wonderfully just now—is:

Hood's Sarsaparilla, the superlative blood-purifier and appetite giver, known for over 40 years.

Peptiron, the superlative pepsin-nux-iron-celery nerve, blood and digestive tonic.

Hood's Pills, the superlative family laxative for biliousness, constipation; pleasant, easy, effective.

What are your troubles? If such as to need all three medicines, why not have perfect, well-rounded relief by getting the combination?

If you need only one medicine, get it and take it—but do it now.

SUMMER'S WORK.

I have just closed my series of meetings for the summer with a baptising at Hall's pool of 14 candidates from one of our state mission points, at Trustlow. The meeting was late in the year but seemed to be in due season for the harvesting of souls for the Master. Some one applied for Baptism at every service held except Saturday night and no invitation was given at that service. We had preaching at evening only, thereby giving me time to do personal work during the day among that very needy field.

This is a field in which we have the only Mormon organization with a house in which to preach that I know of. They have a membership of about fifty-four and many more sympathizers.

I made a very close study of that field while down there this past week which gives me reasons to feel the need of more interest to be taken in our State Mission work at this particular time, feeling that it is a crisis hour at this time, especially at this particular place.

Here are some of the conditions that are existing within our own old state of Mississippi, and among our own flesh and born Mississippians. These people have been inflicted with this kind of influence ever since about 1898 more or less, and when approached on the subject they state that they have been studying this for fifteen years and no one has proven it false, etc. They have several land owners into it, who are very able to pay for anything that becomes necessary. Their church house cost them about one thousand dollars, located in a very prominent place, with a nice organ and have nice chairs for seats. One man of them is said to be worth seventy-five thousand dollars or more; just think of it?

I baptized two girls Saturday evening that have a sister who is now living away from home on account of that very thing.

She was inclined to go there to their church and her father was opposed to her going, so he told her to stay away or she would have to leave home—she chose to leave home. She is now living with her grandmother who belongs to those people, an old lady over 60 years old and was baptized a few weeks ago.

I began my work down there last year with a stray Baptist here and

there, amounting to about fifteen or twenty in all; with an old church that they called a Union church, but the Methodists had a deed to it, the case with most such affairs. We had eight to baptize there last year and fourteen this meeting with more to come when we get our church built.

Now we have the land offered to us on which to build if we can arrange to get the money to build. We can arrange for about four hundred dollars and we expect to ask the State Bard for that much and will get the rest from those who are interested in this work.

I am now pastoring eight places that keep me very busy, but hope to get to give these people more time this next year.

I have baptized in this field this summer about sixty and several have come by letter. I have had to hold most of my meetings without help. I had three good men with me one week each as follows: Wolfolk Mission, Brother H. L. Knight, Jackson, Tenn.; Looxahoma, Brother D. R. Grantham, Anding, Miss.; and at Longtown, Brother Norris, of Memphis, Tenn. Results as follows: Wolfolk, 6; Looxahoma, 8; Longtown, 5.

S. W. ROGERS.

M'COMB CITY.

The First Baptist church of this city, refused to accept at once the pastor, Theo. Whitefield's resignation in conference last Sunday. Bro. Whitfield has been with this church about seven years and during his pastorate it has risen from a membership of about five hundred to a church of about, or nearly nine hundred members. It was with regret that the church learned of his intention to leave them and have postponed the calling of a pastor for one month. The meeting just closed with this church, which was held by Dr. H. M. King, of Jackson, was quite a success, there being added to the church thirty-two members.

It is with regret that this church parts with Brother Whitfield, and it is our prayers that the blessings of our Heavenly Father may accompany him to his new field of labor, to which He has called him.

Your fraternally,

J. H. A.

RUPTURED? TRY THIS FREE.

I will send you a new invention to try 10 days free. Pay after trial if your rupture is actually getting better. Easier, more comfortable than old style trusses. Write for booklet. House Truss Co., Box 879-c, Kansas City, Mo.—Advertisement.

TREMENDOUS VALUE FOR 15c.

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—(Special) — People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 250,000 circulation mark, which will be in a few weeks. Fifteen cents mailed at once with your application to Pathfinder, 104 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.

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PUTS FRESH LIFE INTO CHURCH MUSIC

The Book suitable for all departments of church work, and at a price which will enable you to have an abundant supply. Let all the people sing. Recommended and used by Dr. Weston Bruner and the Home Board Evangelistic Force.

More than 1,800,000 circulation—there's a reason; such glorious messages with such charming music, meets the demand of the singing world. All denominations are using Coleman's books.

Printed in Round and Shaped Notes

No Other Book on Earth Has Such a Collection at Such a Price

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The World Evangel--The New Evangel

THESE books have been used around the World, and their sale continues with unabated interest. They are Standard Books; the songs contained in them are favorites everywhere. Not only do they contain the cream of the Standard Church Hymns, and the "Tried and True" popular favorites of the Gospel Songs, but they have many splendid songs which are new to those who have not used these books. They contain many expensive copyrights which are not found in other books. It is easy to fill up a book with songs that are not copyrighted, or with cheap copyrights, but the best copyrights are expensive. Take notice of the large number of copyright owners. This is the explanation of the unequalled popularity of Coleman's Books.

New Evangel

Published in 1911

This book has proven so useful and popular that many churches are placing a second order, and others hearing of its value, prefer this to newer books. Ask any one who has used this book and you will get a good testimonial.

Prices, Limp Cloth—\$16.50 per 100, postage 50¢; \$2.25 per dozen, postage 15¢; single copy 25¢, postpaid. Cloth Board—\$27.50 per 100, parcel post 60¢; \$3.50 per dozen, postage 20¢; single copy 35¢, postpaid.

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Published in 1913

This book was intended to supply the complete need of a church for music. The very high class of music contained in its 288 pages (400 numbers) justifies its claim to superiority. It courts critical comparison with any song book ever published.

Prices, Limp Cloth—\$16.50 per 100, postage 50¢; \$2.25 per dozen, postage 15¢; single copy 25¢, postpaid. Cloth Board—\$27.50 per 100, parcel post 60¢; \$3.50 per dozen, postage 20¢; single copy 35¢, postpaid.

1,250,000 OF THESE BOOKS HAVE BEEN PUBLISHED TO DATE
DON'T FAIL TO SPECIFY ROUND OR SHAPED NOTES

ORDER BLANK

THE BAPTIST RECORD,

Jackson, Miss.

Sirs:—Please send me

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I enclose \$..... and cents for postage.

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WHEN WR
PLEASE ME

Thursday, October 18, 1917.

Everyone Should Drink Hot Water in the Morning

Wash away all the stomach, liver,
and bowel poisons before
breakfast.

To feel your best day in and day out, to feel clean inside; no sour bile to coat your tongue and sicken your breath or dull your head; no constipation, bilious attacks, sick headache, colds, rheumatism or gassy acid stomach, you must bathe on the inside like you bathe outside. This is vastly more important, because the skin pores do not absorb impurities into the blood, while the bowel pores do, says a well-known physician.

To keep these poisons and toxins well flushed from the stomach, liver, kidneys and bowels, drink before breakfast each day, a glass of hot water with a teaspoonful of limestone phosphate in it. This will cleanse, purify and freshen the entire alimentary tract, before putting more food into the stomach.

Get a quarter pound of limestone phosphate from your pharmacist. It is inexpensive and almost tasteless, except a sourish twinge which is not unpleasant. Drink phosphated hot water every morning to rid your system of these vile poisons and toxins; also to prevent their formation.

To feel like young folks feel; like you felt before your blood, nerves and muscles became saturated with an accumulation of body poisons, begin this treatment and above all, keep it up! As soap and hot water act on the skin, cleansing, sweetening and purifying, so limestone phosphate and hot water before breakfast act on the stomach, liver, kidneys and bowels.

Let Us Bring The Big New York Stores To Your Door

No matter where you live or what you want, our trio of women Expert Shoppers will buy you any merchandise shown in New York Department Stores and Specialty Shops, or advertised or catalogued by them. You never pay more than their regular prices.

There is no charge to you for this service. Our remuneration comes from the shops. Our service will serve the purpose of a journey to New York and save the time and expense the journey entails. A wealth of expert shopping experience fills your every requirement.

October "New York Department Store Bulletin" FREE. Contains latest Fall Fashions in New York Department Stores—publishes news about SPECIAL SALES in leading department stores at savings from their regular prices. The right kind of shopping is an art—to us it is a profession. Goods sent on approval. Satisfaction or money back is our unqualified guarantee.

Drexel, Rothschild & Whitney
507 Fifth Ave., New York City

Tobacco Habit Easily Conquered

A New Yorker of wide experience has written a book telling how the tobacco or snuff habit may be easily and completely banished in three days with delightful benefit. The author, Edward J. Woods, 1630A, Station E, New York City, will mail this book free.

The health improves wonderfully after the nicotine poison is out of the system. Calmness, tranquil sleep, clear eyes, normal appetite, good digestion, many vigor, strong memory and a general gain in efficiency are among the many benefits reported. Get rid of that nervous feeling, no more need of tobacco to pacify that morbid craving and desire.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

MEETING OF UNION CHURCH AT CALCARE.

We began our protracted meeting on Thursday, September 13th. The pastor, W. I. Williams, did the preaching Thursday and Friday. Saturday morning Bro. Alex Hughes, of Hardsboro, began preaching for us. We had a great meeting. Brother Hughes is a great preacher and he had the power of the Holy Spirit. We received 30 additions to the church, 21 by baptism and 9 by letter during the meeting. The meeting closed on Monday night and we received 14 candidates for baptism at the last service.

On Tuesday morning we met at 8:30 o'clock and baptized the 21 candidates and were back at the church by 10 o'clock where the Hobolochitto Association convened with our church. This was a great session. Bro. J. P. Culpepper, of Poplarville was re-elected Moderator and Bro. S. P. Norris, of Poplarville was elected clerk.

We had the state enlistment man, Bro. T. J. Moore with us. We are always glad to have him come our way. We feel that we have been greatly strengthened spiritually by this meeting.

JNO. S. RESTER.
Caesar, Miss.

Hard Colds—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

WALTHALL COUNTY ASSOCIA- TION.

(T. J. Moore.)
It met with Centerville church October 5th to 7th.

The enlistment man spent a pleasant afternoon and night Thursday, the 6th, in Tylertown with his old-time friends, Rev. and Mrs. J. L. Low. They are highly esteemed by their flock and the other people of the town. It was their prayer meeting night and it was one of the best I ever attended. Low wisely, I think makes his prayer meetings the laymen's service.

Rev. A. F. Davis, a good man and full of the Holy Spirit, was chosen Moderator, Prof. W. W. Bullock, clerk, and J. D. Thornhill, treasurer.

The appointee to preach the associational sermon not being present, the first hour in the afternoon was given to missions and the visiting brother was turned loose on it. If he did not do well the fault was his. It was a joy to speak on so great a subject to people so eager to hear.

All the reports were well written and many fine speeches were made. This Association has only twelve churches, but they are all large. Their membership aggregates over twenty-six hundred. It covers territory of splendid farming lands and much valuable timber interests. The people are of the good-old-fashion stock and nine-tenths of them are Baptists and Baptist inclined. But they are, as a whole, exceedingly backward on denominational lines. There are, however, some wide-awake spirits among them and all seem anxious to get the vision and launch out on higher ground. The Association heartily endorsed the Budget system both for home and other bene-

volences and passed a resolution urging the churches to adopt it in toto, with a 50 per cent ratio of division.

Miss Lackey was there one day and for more than an hour emptied the meeting house and filled the nearby school house with women. The ladies had many fine things to say of their meeting.

It was a real joy to get so many new cash subscribers to the Baptist Record and Home and Foreign Fields.

There must have been a thousand people there Sunday, and with such attention as the enlistment man had at the 11 o'clock hour he deserves but little credit if, as many charged him

with, he did well in his effort to preach.

We planned a church to church campaign for them for the latter half of November. You may look out for a big stride up in this Association.

Whenever You Need a General Tonic Take Grove's.

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 60 cents.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Mississippi Woman's College

Did you know that the Woman's College led the whole South and perhaps the whole world in Sunday School Training work last session? Some other school folks are finding it out.

Shorter College, Rome, Ga., October 5, 1917.
President of Woman's College,
Hattiesburg, Miss.

Dear Brother:

I notice from yesterday's Index that your institution had five hundred nine awards in your Teachers' Training Class last year. I want you to tell me how you do this.

Fraternally yours,
A. W. VAN HOOSE, President of Shorter.
Our edition of 3,500 catalogues is exhausted. Send for new
Bulletin.

J. L. JOHNSON, President,
Hattiesburg, Miss.
W. EDGAR HOLCOMB, Vice-President,



The Christian Religion

In Its

Doctrinal Expression

—by—

Edgar Young Mullins, D.D., LL.D.

President and Professor of
Theology, Southern Baptist
Theological Seminary.

The announcement of a book on Systematic Theology by Dr. Mullins is a sufficient guarantee that it will be thoughtful, able, sound and singularly lucid in treatment. It is modern and meets the issues of the day, but holds tenaciously to the verities which have been tried and tested through the centuries. Those who are familiar with Dr. Mullins' mode of thought and expression know beforehand that they will have an intellectual and spiritual treat. His aptness of illustration of the profoundest things will enable all who read and study it to understand many of the deepest theological questions. Being an output of high mentality, and with a heart on fire with spiritual power, it will take its place in the front rank of our Baptist literature, as well as the literature of all theological writers and thinkers.

The simplicity of the book makes it desirable and suitable for every theological student, old or young, without respect to his educational advantages.

It is to be used as a text-book in both of our Theological Seminaries—Louisville, Ky., and Fort Worth, Texas.

PRICE, \$2.50

Order from Publishers

Baptist Sunday School Board

161 Eighth Ave., North

Nashville, Tenn.

Thursday, October 18, 1917.

SUGGESTIONS FROM A MISSISSIPPIAN IN TEXAS.

Last week's Record had as one of the many good things for its readers an account of the Gulf Coast Association, and the election of Rev. H. H. Webb, of Moss Point, to represent that association on the State Convention Board. When I read that my heart sang "hallelujah," for I believe that the constitutional change which will tie the local churches through the associations to the Convention Board has solved a problem and removed a difficulty which made it impossible to make great strides, or do permanent enlistment work, regardless of how efficient the enlistment men were. But under this new and democratic plan the work of enlistment has an open field with no difficulties when rightly understood.

How will this associational representation policy assist enlistment? The problem of all the boards is how to enlist the unenlisted churches, and but little progress has been made in this important field, for the fact that the churches did not feel the responsibility because they did not have any direct connection with the board. But now since they have direct and organic connection with the board it stands to reason that they will recognize their responsibility, and take the initiative in launching a movement in proportion to their strength, in so far as they are informed. If the churches are made to see that they are in the lead, and responsible for the program the real work of enlistment will have begun.

One way to proceed: (1) Have a standard of excellence for an association, based on a contribution from all the churches for at least foreign, home and State missions, putting each association on the "honor roll" which reaches the standard. (2) Plan associational campaigns, having three things in view: (a) Information, inspiration and education; (b) make an every-member canvass, taking a pledge for all the causes fostered by the convention; (c) head up in a revival.

N. R. STONE.

Henrietta, Texas.

WORKING TOGETHER.

Just a word to some of our pastors who are fortunate enough to secure city and town churches. Sometimes we are prone to become discouraged, disheartened and weary in our regular routine. This is especially true where a preacher holds a pastorate in a town of a few thousand, and a church membership of a few hundred people. — We see the same faces, the same stores, the same houses, the same streets and our work grows monotonous. If any of my fellow-laborers are meeting with such experiences, I have a remedy I believe will prove helpful. I have tried it myself and have found new joy and received added blessings.

After we have done what we could to get our church organizations in working order, the next thing to do to increase our strength and power for the Lord is to help our weaker neighboring churches to set their house in order. Our convention plan of getting different organizations in with Willow Grove church. After every church in our State is fine, and the usual introductory work we had

our pastors in the town churches do not realize how much they can do toward perfecting this plan. One of the greatest joys I ever received was when a few months ago I took my senior B. Y. P. U. out to a country church and demonstrated the work of the union with a view to organizing a B. Y. P. U. in that church. A few days ago one of the members told me that he knew of three young men who were leading in public prayer as a result of such organization. My heart leaped forth with joy, and I said, "Praise the Lord." Yesterday two of my B. Y. P. U. leaders went 15 miles out in the country to a strong country church and organized another union with 20 members. We have our eyes upon others in the county, and my intention is not to stop until we get organizations, Sunday Schools, B. Y. P. U.'s, missionary unions, etc., in every church. If pastors would do this, it would not be long until our people would wake up and our State mission work would not seem such a burden. Try this, fellow pastors, and you will receive a blessing.

C. CLEVELAND KISER.

TRY THIS FOR YOUR HEALTH

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, uric acid poisoning, and diseases of the kidneys, bladder, and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably benefited or permanently relieved.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case, I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Box 18E, Shelton, S. C.

Shivar Spring.

Gentlemen:—I accept your offer and enclose herewith two dollars for ten gallons (two five-gallon demijohns) of Shivar Spring Water. I agree to give the water a fair trial in accordance with instructions which you will send, and if I report no benefit you are to refund the price in full upon receipt of the two empty demijohns, which I agree to return promptly.

Name

Address

Shipping Point

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman.

PEARL LEAF ASSOCIATION.

The Pearl Leaf Association met with Willow Grove church. After

every church in our State is fine, and the usual introductory work we had

MISSISSIPPI COLLEGE

One of the oldest and best equipped colleges in the State.

A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 12, 1917.

J. W. PROVINE, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

a very inspiring address by Rev. G. H. Barrett, of Mt. Olive. He used as his text Philippians 3:13, and all who had the pleasure of hearing him felt like they wanted to do like Paul — "Reach forth unto those things which are before."

The woman's missionary unions had their work in the afternoon session of the first day, and while we were disappointed in not having our vice-president, Miss M. M. Lackey, with us, we had a very interesting and helpful program.

The devotional exercises were conducted by our leader, Mrs. Rodgers, followed by prayer with Mrs. Alex Lott. After the roll call and reports we had talks on the different phases of the work, then the following program was given:

1. Conditions in Pearl Leaf Association — Mrs. Elizabeth Graham. In this splendid talk Mrs. Graham made us all feel the need of bettering some of the conditions in this association.

2. Graded Missionary Unions — Mrs. Walter Stewart, of Salem. Salem is a graded union, having every organization that is a branch of woman's work. This paper made us realize that most of us were neglecting some of our young people, and caused an enthusiasm that is hoped to be fruitful.

3. The Circle Plan as Applied to Our Association — Mrs. Ed Byrd. Mrs. Byrd spoke from experience, as the Mt. Olive church has adopted the circle plan, and they like it.

4. Church Building — Mrs. B. A. Ashworth. This was a very fine and instructive paper, and all who heard it were filled with the church building spirit.

5. Literature as a Great Need of Our Association — Mrs. Barrett. She very forcibly impressed the need of religious literature in the homes.

The next rally will meet with the Salem church, October 10th. Let every lady make a special effort to go. Their Sunbeams alone are worth the trip, for one cannot see and hear them without being helped by their penetrating beams.

ELIZABETH GARRISON,
Secretary.

Seminary, Miss.

GRATEFUL FOR GOD'S BLESSINGS

The Lord has been exceedingly great and good to this writer this year and he is happy. Many showers of great blessings from on high have been his from time to time throughout the year.

Most of his summer's work was with his own people—the five noble churches he is trying to serve. In two of these five meetings, Bay Springs and Amory, the pastor was

aided by no one, save the Lord and the churches, but in the others he had the additional aid of Dr. W. E. Farr at Macedonia, Rev. A. J. Jones at Cornersville and Rev. J. A. Huffstatter at Spring Hill (Creek). The ingathering was joyfully great—93 by baptism and 22 by letter. Great preaching was done by the co-laborers and the churches were all revived and strengthened.

Aside from the great blessings the Lord has enabled this pastor to put on the Budget Plan in two of these churches and he believes the other three, considering it now, will adopt it also.

Truly, therefore, the Lord of the harvest has been graciously good unto His servant in this his second year's pastorate. For all of this he is grateful and happy and is indebted to the Father and the brethren. Pray for this writer, dear brethren.

Yours in Him,
HARVEY GRAY,
Hickory Flat, Miss.

AMITE, LA.

Perhaps a word might interest my Mississippi friends.

After arriving on our new field at Amite we began a protracted meeting. I found Joe Canzonieri working for the State Board among his Italian brethren. His evenings were not engaged, so he led the singing for us. I have never had a better leader of song than "Bro. Joe." There were fifteen received by baptism and several by letter.

I greatly enjoy the Record and note with pleasure the progress of things in Mississippi.

Hope to see you at Brookhaven.

Yours,
F. C. FLOWERS.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 512 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, any one wanting a copy should send their name and address at once.

LAWRENCE COUNTY ASS'N.

Meets with the Sontag church Oct. 19th on M. C. R. R. five miles west of Wanilla, seventeen miles east of Brookhaven. Trains each way meet at Sontag, 9 a. m. and 5:45 p. m.

The Bogue Chitto Association meets with Mt. Pleasant church one mile southwest of Norfield on I. C. R. R. on October 24th. It is understood conveyance will be at station for messengers and visitors. Day trains arrive at Norfield each way a little after 11 a. m.

I. H. ANDING.

Thursday, October 18, 1917.

THE BAPTIST RECORD

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DEATHS.

RESOLUTIONS.

Whereas, God in his infinite wisdom has seen fit to call from our midst our dear sister, Mrs. J. B. Williams, who was not only a loved friend and a beautiful Christian character, but an earnest worker in the W. M. U. Be it

Resolved, That in the death of Sister Williams we have lost one of our most earnest members who never shirked her duty or obligations. And may the memory of this blessed life always linger in the hearts of those who knew and loved her like a strain of sweet music wafted from heaven.

Resolved second, That while we shall miss her loving companionship and her work with us, we will endeavor to say, "Thy will be done;" and extend to the family our sincere and heart-felt sympathy.

Resolved third, That a copy of these resolutions be sent to the family, one to the Baptist Record for publication, and that they be spread on the minutes of the society.

MRS. L. M. STINGILY,
MRS. ROBERT BROWN
MRS. J. B. MASSINGALE.

MRS. BETTIE PALMER WILLIAMS

Was born April 5, 1886, was converted early in life and united with the Springfield Baptist church, later joining the church at Pelahatchie. She was married to Mr. Jno. B. Williams. Their wedded life was ideal and she by her gentleness made all in her home better and happier. She had the adornment of a beautifully modest and quiet spirit which in the sight of God is of great price. Her love of the Master shone in her face and radiated in her life. She was interested in every good work and rejoiced in every evidence of prosperity in Zion. She bore the suffering of her last illness with Christian patience and fortitude and entered into the presence of the Master with confidence and joy. It would be diffi-

cult to name one who would be more missed from her church and community. Those who love her have the comfort of an assured hope of meeting her in the Father's House.

HER PASTOR.

GRADIE LILLIAN GILBERT.

Gradie Lillian Gilbert was born November 14, 1914, and died December 29, 1916. She was the youngest of four daughters of Br. and Sister Lee Gilbert of near Chunky, Miss. While this dear little girl was never very strong she seemed to do well until she was about one year old and suffered a stroke of paralysis, which impaired one side. Then about a year later a second stroke came which took from this home this much treasured jewel. Brother and Sister Gilbert, being true followers of our Lord can say "the little flower was budded on earth to bloom in heaven."

Their pastor,
F. W. GUNN.

Why Take Risks?

Many cases of gangrene and blood poison result from the neglect of small sores, cuts, bruises, skin abrasions, etc. Numerous deaths occur from blood poison due to infection of slight wounds. Whether the wound is painful or not, treat it immediately with Gray's Ointment which, for ninety-six years, has been an indispensable family remedy. It allays pain, heals the wound, and frees you from all danger of troublesome after-effects. It is invaluable for treating abrasions and eruptions of the skin, boils, ulcers, burns, bruises, cuts, sores, etc. Mrs. N. E. Coleman, Mt. Jackson, Va., writes, "I have used it in my family for 15 years and have not found any ointment equal to it." Only 25¢ a box at druggists. For FREE sample, write to W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

Adv.

A FOOD CONSERVATION DI-
LOGUE.

Two housewives met. One had been stirred by the appeals for food conservation and had read everything said about it in her religious paper. The other, who does not take the same interest in such matters, who has no children and no religious paper in the home, is indifferent at first. The conversation follows:

"Do you know what a wonderful chance the women of our church have to help in feeding our suffering allies and so doing our part to help win the war?"

"Oh, I don't believe anything we could do would amount to a row of pins. It's too small to talk about."

"But it isn't. That is the very thing I wanted to tell you about; it seems so marvelous to me. I heard a remarkable speaker on this subject last evening. He had come from Washington, where he attended the Food Conservation School, and he reported as well as he could the tribute paid by Professor Taylor to the Women of France. It sent the thrills through us all and brought the tears to our eyes. And then he told us how important our work was, even in what seem trifles."

"Do you mean to say that it would help feed the needy if I ate a little less meat or bread at a few meals? How absurd."

"Well, here is what was put to us as a kind of conservation catechism,

and I will put you through it, if you don't mind."

"Of course I am willing to be convinced."

"No one could ask more than that of any one. It is estimated that there are twenty millions of families in the United States. Now, if each family wasted a slice of bread a day, that wouldn't seem like very much, but what would the total waste be?"

"Twenty million slices, of course; but nobody could waste all that."

"No one body could, but remember it is only one slice a day to a family, and then think of your bread box. But go a bit further. If there are ten slices of bread in an ordinary loaf, how many loaves would be wasted a day?" Two million, you say—and now that amounts to something doesn't it?"

"Well, yes, but that kind of waste can't be possible."

"Only a slice a day to a family, you know. But that isn't all. If each loaf cost ten cents, that would be \$200,000 a day in money, and that would be \$73,000,000 wasted in a year."

"That is too big for me."

"It was for me, too, but it was plainer when the speaker told us if 73,000,000 dollar bills were placed end to end they would reach from New York to San Francisco and back and more—in fact, would make a dollar-bill belt around the globe."

"That is certainly an astonishing statement."

"Yes, but that isn't all he said. If the bread which this \$73,000,000 would buy were made into one immense loaf it would be 900 feet long, 900 feet wide and 900 feet high. The Woolworth Tower in New York is the highest sky-scraper yet built, and that is 750 feet high, so the loaf height would be 150 feet higher than that; and it would cover more than four ordinary New York blocks."

"And you mean to tell me that is our bread waste in a year?"

"That is probably a very low estimate; the truth would be appalling if we could get at it exactly."

"Well, I wouldn't have believed that my little slice could count, but I suppose I am one, and it is the ones that make the whole."

"If we could only all see that. Think of it—if just that one slice of bread in a day in each family had been saved, none of the millions who have gone hungry and are still suffering for want of food need have lacked bread."

"I don't like to think of that. It is too pitiful."

"But surely we ought to think of these things in a time like this. And bread is not the only thing we waste. The Food Administrator estimates, the speaker said, that the waste of food in this country is a billion dollars a year. Waste is bad enough at any time, but it surely is wicked in such a time as this, and we Christian women are called upon not only to stop all waste ourselves, but to get all others to join us in this Food Conservation campaign."

"What can we do—for I am ashamed of my indifference and want to help."

"We can sign the pledge cards that will make us members of the Food Administration. We can hang the Home Card in our windows and study carefully the kitchen card—

HAIR NEEDS FOOD

just as every other living thing does and just as every other living thing it will die if it is not fed. Hair food takes the form of the natural oil on which it subsists. Fifty years ago the Creoles of Louisiana, who prided themselves on their hair, discovered a recipe for beautiful hair. By the use of this natural hair oil, "La Creole," they kept their hair beautiful, light and fluffy. This secret has been handed down through generations and presents the very best hair food and hair disease remedy. Does your hair fall out? Is it coarse? Is it stiff? Has it lost its natural luster? Then ask your dealer for a bottle of "La Creole" hair dressing. The price is only \$1 and it will be the life of your hair. If he can't supply you write at once to the Van Vleet-Mansfield Drug Co., Memphis, Tenn.

worth its weight in gold to a housekeeper; and we can fill out this Weekly Report Card that is coming to us by the 28th of October, through our church committee. Indeed, I am on the committee and want your help. And with a group of women like you we can see to it that every family in our church and congregation actually does the thing—stops waste and has meatless meals, wheatless meals, with less sugar all around. It is a beautiful thing, I think, to have such a real chance to do something for our country, our allies and world righteousness."

"I am so thankful you came today. I shall have a new interest in life. Help you? Just call on me for anything. I believe I'll organize a Food Conservation Circle in our church for permanent service."

"We'll talk that over presently. Now for the October 21-28 drive. I'm so glad the pastor is dead in earnest about it. We are going to put our church on record among the first." Dear Editor:

CHURCH MEMBERS OF CENTRAL
ASSOCIATION.

At the recent meeting of our Association the matter of representation to the Baptist State Convention was left to me as follows:

"The secretary of this Association be authorized to delegate all members, up to 30, who may certify, to him, their purpose to attend."

The annual session of our convention will soon be here, and all who want to be recognized as delegates from the association will please send me their names.

The first names received will be the first served.

Fraternally,
J. S. RISER,
Secretary Cent. Baptist Assn.

ECZEMA Ringworm, Tetter, and other skin diseases promptly and permanently disappear when Tetterine is used. Tetterine is a fragrant salve; perfectly harmless. It is the best remedy known for cutaneous diseases and itching piles, and is used extensively by the best physicians. 50c a box. Sold by druggists or by mail from SHUPTINE COMPANY, SAVANNAH, GA.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

Comb Sage Tea in Faded or Gray Hair

Look young! Common garden Sage and Sulphur darkens so naturally nobody can tell.

Grandmother kept her hair beautifully darkened, glossy and attractive with a brew of Sage Tea and Sulphur. Whenever her hair took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, improved by the addition of other ingredients, all ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur Compound now because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and beautiful. This preparation is a delightful toilet requisite. It is not intended for the cure, mitigation or prevention of disease.

FOR

Grafted Pecan Trees

of all sizes and finest varieties, write to L. E. Hall, Hattiesburg, Miss.

If Back Hurts Use Salts For Kidneys

Eat less meat if Kidneys feel like lead or Bladder bothers you
—Meat forms uric acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless, inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

CABBAGE PLANTS FROST PROOF Flat Dutch. Express \$1.50 per 1,000. Parcel Post Paid \$2. Satisfaction Guaranteed. Immediate Shipment. J. T. & G. W. CLARK, Thomasville, Georgia.

News In The Circle

Martin Ball

President L. R. Scarbrough, of the Fort Worth Seminary, is aiding Pastor Joseph P. Boone in a great meeting with the Beech Street church, Texarkana, Ark. Great congregations are attending. I. E. Reynolds and wife are leading the music.

Dr. W. A. Borum is with Pastor Allen in a meeting at Coahoma this week. Dr. Borum is preaching some fine sermons, and the interest in the meeting is good.

Pastor L. F. Gregory is forging ahead with the work at Tutwiler, and his other churches. We heartily wish he could serve the Delta as general missionary. It is badly needed.

Rev. L. E. Barton, of Fayetteville, Ark., is aiding Pastor L. R. Burress in a meeting at old Philadelphia church, near Jonesboro. This is Dr. Barton's childhood home and the people received him gladly.

Dr. B. H. Dement of S. C., has been selected to take charge of the Baptist Training School in New Orleans. It seems a pity to remove him from the pastorate but he is a success anywhere.

The church at Osceola, Ark., has called Pastor Geo. H. Lewis, of Brinkley. He accepts and will move to Osceola at an early date.

Do you ever receive one of those circle prayers, with the request that you write seven, one each for seven days, send to seven friends, and look for a great blessing? Superstition and fortune telling still remain with us.

The Third church, Malvern, Ark., recently closed a fine meeting. Sixty-two additions. The Baptist Advance was placed in every home connected with the church. The church received a wonderful uplift.

A great union meeting is in progress at Pine Bluff. The preaching is done by one Mr. Stephens. The editor of the state paper and Pastor Cox of the First church fail to see alike. But the meeting seems to be a great success—hundreds of people having professed conversion.

The pastor of the Methodist church Greensburg, Ky., recently gave his members a surprise in announcing he was preaching his last sermon as a Methodist. His resignation was sent to the Louisville Conference, and he joined a Baptist church in Owensboro, and was ordained to the Baptist ministry.

Dr. A. J. Holt is giving the Florida Baptists an admirable paper strong in Baptist doctrine, full of pithy news notes, sweet and brotherly in spirit and full of good fire-side reading. Every Baptist in Florida should take and read it.

We extend to Dr. W. E. Farr a cordial welcome to our Delta work. The saints of Shelby and Duncan will treat him right. Let us insist on his staying with us until he can get

thoroughly acquainted. No one can do his best in the Delta in a year or two. We need strong men to cope with the situation.

The Western Recorder, Louisville, Ky., has just passed its ninety-third milestone. During this period many marvelous changes have taken place in the world's history. The old paper is as strong and vigorous as at any time in its career.

The present enrollment of the Seminary at Louisville, Ky., is 205—25 less than at the same time last year. Many young men have gone as Y. M. C. A. chaplains and other kind of army workers.

Dudley C. Nowlin, son of Dr. W. D. Nowlin, of Louisville, Ky., has received a splendid appointment in the war department at Washington. He has been office editor for the Western Recorder for some time.

Pastor M. K. Thornton, of Bessemer, Ala., an old Mississippian, much loved throughout the state, has just closed a gracious revival in his church, 32 additions. Pastor R. S. Gavin, of Corinth, did the preaching.

It is announced that Evangelist T. T. Martin has moved his family from Blue Mountain to Murfreesboro, Tenn., for the purpose of sending his daughters to Tennessee College. It is our opinion he could not find a better school for his daughters than Blue Mountain or the Woman's College at Hattiesburg. Better stay at home.

We are sorry to learn that Dr. W. A. McComb has accepted the pastorate at Baton Rouge, La. We need all our strong men to stay with us. But if the Lord leads it is all right.

GOES TO BLUE MOUNTAIN.

I resigned here from pastorate of First Baptist church to accept the pastorate at Blue Mountain November 1st. I was pastor at Blue Mountain four years and now after an absence of over six years I go back to my former love and work. The church here has had forty additions this year and will make good report to the Association next week on mission gifts for the year. I regret leaving Vicksburg work but the pull on my heart from Blue Mountain, her work and her schools and her people was more than I could resist.

R. A. KIMBROUGH.

CALOMEL ROBBED OF NAUSEA AND DANGER.

Medicinal Virtues Retained and Improved—Unpleasant and Dangerous Qualities Removed—New Variety Called "Calotabs."

The latest triumph of medical science is a purified calomel, known as "Calotabs." The old-style calomel, as all doctors know, was the best and most generally useful of all medicines. The new variety, known as Calotabs, is purified and refined from all objectionable qualities and is most delightful in effect.

One Calotab on the tongue at bedtime, a swallow of water—that's all. No taste, no griping, no nausea, no danger. Next morning you awake feeling fine, with a clean liver, a purified system, and a hearty appetite for breakfast. Eat what you please. There is no restriction of habit or diet. Calotabs are sold only in original, sealed packages; price, thirty-five cents. Your druggist recommends Calotabs, and will refund your money if you are not delighted with them. (Adv't.)

For Sale

In Clinton, Miss., two dwelling houses—one with 5 rooms, waterworks and wired for electric lights; the other with 7 rooms with all modern improvements; an excellent barn with 14 departments, and about 4 acres of land. Clinton is the home of three schools, with the very best educational advantages. Anyone interested can get a real bargain. Apply to J. R. Smith, Clinton, Miss., or Philip Didlake, Star, Miss.

Sure! High Heels Cause Corns But Who Cares Now

Because style decrees that women crowd and buckle up their tender toes in high heel footwear they suffer from corns, then they cut and trim at these painful pests which merely makes the corn grow hard. This suicidal habit may cause lockjaw and women are warned to stop it.

A few drops of a drug called freezone applied directly upon a sore corn gives quick relief and soon the entire corn, root and all, lifts out without pain. Ask the drug store man for a quarter of an ounce of freezone, which costs very little but is sufficient to remove every hard or soft corn or callus from one's feet.

This drug is an ether compound and dries in a moment and simply shrivels up the corn without inflaming or even irritating the surrounding tissue or skin. Clip this out and pin on your wife's dresser.

Jefferson Standard Life Insurance Co.

GREENSBORO, NORTH CAROLINA

Largest and strongest regular life insurance company in the South.

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|---|-----------------|
| Insurance in force, over | \$54,000,000.00 |
| Assets, over | \$ 8,000,000.00 |
| Surplus to policy holders, over | \$ 1,200,000.00 |

Loans its money on real estate mortgages right in the sections from which the premiums are paid

Attractive policy forms—modern in every way

AGENTS WANTED

RATCLIFF & BRADSHAW, Managers

Jackson, Miss.